

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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Thoughts

SUGGESTED BY ELDER I. E. JONES' BEREAVEMENTS.

Is death a conqueror? Oh, no!
Grim wretch! I will not call thee so:

Thy triumphs only are
A little while; and doomed to die
Thyself, thou art; and victory
Another One shall wear.

His voice shall bid the sleepers wake:
The dead shall hear, their graves forsake—
Immortal, beautiful, bright:
Triumphant shout the conquest gained
O'er death and hell: the prize obtained—
And glory greet the sight.

Who is the conqueror, then? His name
Is Jesus: he who death o'ercame,
And opened the gates of life.
Haste, Savior, haste, and bring the day
When all Thy foes shall flee away:
Come, terminate the strife!

H. H.

Inspiration of the Jewish Prophets.

BY ALEXANDER KEITH, D. D.

(Continued from our last.)

It needs not a syllable to tell how clearly his description, which was written towards the close of the 18th century, and those of others, written in the present, accord with those prophecies, the latest of which were indisputably delivered at least several centuries before the Christian era, seeing that the perfect parallelism between the predictions and the events, in reference to Palestine and many countries besides, may be thus set before the sight.

PROPHECY.

"The generation to come of your children that shall rise up after you, and the STRANGER THAT SHALL COME FROM A FAR LAND, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, shall say, *Deut. 29:22.*

FULFILLMENT.

"I journeyed in the empire of the Ottomans, and traversed the provinces, which formerly were kingdoms of Egypt and Syria." "I wandered over the country"—"I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets.—What are become of so many productions of the hand of man? What are become of these ages of abundance and of life?" &c.—*Volney's Ruins, c. i., 11, p. 1, 2, 7.*

PROPHECY.

"Wherefore hath the Lord done this unto this land? What meaneth the heat of this great anger?—*Deut. 29:24.*

FULFILLMENT.

"Great God! from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many

cities destroyed? Why is not that ancient population re-produced and perpetuated?"—*Id., c. ii., p. 5.*

PROPHECY.

"I will will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, *Lev. 36:33.*

FULFILLMENT.

The Jews, as all know, have been scattered among the heathen. "I have traversed this desolate country," says Volney.—*Ruins, c. ii., p. 7.*

PROPHECY.

"Then shall the land enjoy her Sabbaths" (or rest, or be untilled).

FULFILLMENT.

"Every day I found in my route, fields abandoned by the plough."—*Id., c. i., 11.* "The art of cultivation is in the most deplorable state."—*Volney's Travels, v. ii., p. 413.*

PROPHECY.

"As long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest." *Lev. 36:34.* "The land also shall be left of them, and shall enjoy her Sabbaths, or rest, while she lieth desolate without them," v. 43. "They (the Jews on their final return) shall raise up the former desolations, the desolations of many generations." *Isa. 61:4.* See, also, *Isa. 33:15; 58:12. Ezek. 36:24, 25, 33-36; 38:8. Dan. 9:27. Hosae 3:4.*

FULFILLMENT.

"Why do these lands no longer boast their former temperature and fertility? Why have these favors been transferred, as it were, for so many ages, to other nations and different climes?"—*Volney's Ruins, c. xi. p. 9.*

PROPHECY.

"Your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers," *Isa. 1:7.*

FULFILLMENT.

"Within two thousand five hundred years we may reckon ten invasions which have introduced into Syria a succession of foreign nations."—*Volney's Travels, vol. i., p. 356.*

PROPHECY.

"Destruction upon destruction is cried," *Jer. 4:20.* "Mischief shall come upon mischief," *Ezek. 7:21, 26.* "Tell your children of it, and let your children tell their children, their children another generation. For a nation is come up upon my land, strong, and without number," &c., *Joel 1.*

FULFILLMENT.

"Syria became a province of the Roman empire. In the year 622 (636) the Arabian tribes collected under the banners of Mohammed, seized, or rather laid it waste. Since that period, torn to pieces by the civil wars of the Fatimites and the Omniads, wrested from the caliphs by their rebellious governors, taken from them by the Turkmen soldiery, invaded by the European crusaders, re-taken by the Mamelukes of Egypt, and ravaged by Tamerlane and his Tartars, it has at length fallen into the hands of the Ottoman Turks."—*Volney's Travels, p. 357.*

PROPHECY.

"I will give it into the hands of strangers for a prey."

FULFILLMENT.

Judea has been the scene of frequent invasions, "which have introduced a succession of foreign nations (*des peuples étrangers*)."—*Travels, p. 365.*

PROPHECY.

"And into the wicked of the earth for a spoil," *Ezek. 7:21.*

FULFILLMENT.

"When the Ottomans took Syria from the Mamelukes, they considered it only as the spoil of a vanquished enemy. According to the law, the life and property of the vanquished belong to the conquerors."—*Travels, vol. ii. p. 370.*

PROPHECY.

"The robbers shall enter into it and defile it," *Ezek. 7:22.*

FULFILLMENT.

"The government is far from disapproving a system of robbery and plunder."—*Travels, p. 381.*

PROPHECY.

"The holy places shall be defiled."

FULFILLMENT.

"The holy places were polluted with the monuments of idolatry."—*Gib. Hist., vol. iv., p. 100.* The Mosque of Omar now stands on the site of the Temple of Solomon.

PROPHECY.

"Zion shall be plowed over like a field," *Jer. 26:18. Micah 3:12.*

FULFILLMENT.

"After the final destruction of the Temple by the arms of Titus and Hadrian, a ploughshare was drawn over the consecrated ground as a sign of perpetual interdict."—*Gibbon, vol. iv. p. 100.* "At the time when I visited this sacred spot (Mount Zion), one part of it supported a crop of barley, another was undergoing the labor of the plough."—*Mic. 3:12. Richardson's Travels.*

PROPHECY.

"I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it," *Lev. 26:32.* "Every one that passeth thereby shall be astonished," *Jer. 18:6.*

FULFILLMENT.

"So feeble a population in so excellent a country may well excite our astonishment; but this will be increased if we compare the present number of inhabitants with that of ancient times."—*Volney's Travels, vol. ii., p. 366.*

PROPHECY.

"Your highways shall be desolate," *Lev. 26:22.*

FULFILLMENT.

"Everywhere one might have seen cultivated fields, frequented roads, and crowded habitations. Ah! what are become of those ages of abundance and of life!"—*Ruins, c. ii., p. 7.* "In the interior parts of the country there are neither great roads, nor canals, nor even bridges, &c. The roads in the mountains are extremely bad. It is remarkable that we never see a wagon nor a cart in all

Syria."—*Volney's Travels, vol. ii., pp. 417, 419.*

PROPHECY.

"The wayfaring man ceaseth," *Isa. 33:8.*

FULFILLMENT.

"Nobody travels alone. Between town and town there are neither posts nor public conveyances," &c.—*Travels, ii., p. 418.*

PROPHECY.

"I will destroy your high places, and bring your sanctuaries into desolation," *Lev. 26:30, 31. Amos 2:5.*

FULFILLMENT.

"The temples are thrown down,"

PROPHECY.

"The palaces shall be forsaken," *Isa. 32:14.*

FULFILLMENT.

"The palaces demolished,"

PROPHECY.

"I will destroy the remnant of the sea-coast," *Ezek. 25:16.*

FULFILLMENT.

"The ports filled up,"

PROPHECY.

"I will make your cities waste," *Lev. 29:31.*

FULFILLMENT.

"The towns destroyed,"

PROPHECY.

"Few men left," *Isa. 24:6.*

FULFILLMENT.

"And the earth, stripped of inhabitants,"

PROPHECY.

"I will make the land desolate; yea, more desolate than the wilderness towards Diblath, in all their habitations."

FULFILLMENT.

"Seems a dreary burying-place."—*Ruins, c. ii. p. 8.*

PROPHECY.

"Behold, the Lord maketh the land empty, and maketh it waste, and turneth it upside down; and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the priest; as with the servant, so with the master," &c., *Isa. 24:1.*

FULFILLMENT.

"Syria has undergone revolutions which have confounded the different races of the inhabitants."—*Volney's Travels, vol. i. p. 356.*

PROPHECY.

"The earth is defiled under the inhabitants thereof," *Isa. 24:1.* "The worst of the heathen shall possess their houses," *Ezek. 7:24.*

FULFILLMENT.

"The barbarism of Syria is complete," *Travels, vol. i., p. 442.*

PROPHECY.

"Because they have transgressed the law, changed the ordinances, broken the everlasting covenant."

FULFILLMENT.

"The pure Gospel of Christ, everywhere the herald of civilization and science, is almost as little known in the Ho-

* In this single sentence, without the addition or exception of a word, Volney thus clearly and unconsciously shows the fulfilment of no less than six predictions.

ly Land as in California or New Holland."—*Dr. Clarke's Travels, vol. ii., p. 405.*

PROPHECY.
"Therefore hath the curse devoured the earth." FULFILLMENT.

"God has, doubtless, pronounced a secret malediction against the earth."—*Volney's Ruins, c. ii., p. 11.*

PROPHECY.
"And they that dwell therein are desolate," *Isa. 24:5, 6.*

FULFILLMENT.
"I wandered over the country and examined the condition of the peasants, and no where perceived aught but robbery and devastation, misery and wretchedness."—*Volney, c. ii., p. 2.*

PROPHECY.
"The vine languisheth," *Isa. 24:5, 6.*

FULFILLMENT.
"In the mountains they do not prune the vines, and they nowhere ingraft trees."—*Volney's Travels, vol. ii., p. 335.*

PROPHECY.
"The new wine mourneth; they shall not drink wine with a song," *Isa. 24:9.*

FULFILLMENT.
"Good cheer would infallibly expose them to extortion, and wine to a corporeal punishment."—*Travels, vol. i., p. 480.*

PROPHECY.
"Strong drink shall be bitter to them that drink it," *Isa. 24:9.*

FULFILLMENT.
"The wines of Jerusalem are most execrable."—*Joliffe's Letters from Palestine, vol. i., p. 184.* "The wine drunk in Jerusalem is probably the very worst to be met with in any country."—*Wilson's Travels, p. 130.*

PROPHECY.
"All the merry-hearted do sigh.—Their shouting shall be no shouting."

FULFILLMENT.
"The Arabs (in singing) may be said to excel most in the melancholy strain. To hear his plaintive tones, his sighs, and sobs, it is almost impossible to refrain from tears."—*Volney's Travels, vol. ii., p. 440.*

PROPHECY.
"The mirth of tabrets ceaseth; the joy of the harp ceaseth," *Isa. 24:8.*

FULFILLMENT.
"They (the inhabitants) have no music but vocal, for they neither know nor esteem instrumental. Such instruments as they have, not excepting their flutes, are detestable."—*Volney's Travels, p. 439.*

PROPHECY.
"The noise of them that rejoice endeth: all joy is darkened; the mirth of the land is gone," *Isa. 24:8, 11.*

FULFILLMENT.
"They have a serious, nay, even sad and melancholy countenance. They rarely laugh; and the gaiety of the French appears to them a fit of delirium."—*Volney's Travels, vol. i., p. 476, 461.*

PROPHECY.
"Many days and years shall ye be troubled, ye careless women. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you and make you bare, and gird sackcloth upon your loins," *Isa. 32:10, 11.*

FULFILLMENT.
"In Palestine you may see married women almost uncovered."—*Volney's Travels, vol. i., p. 361.*

PROPHECY.
"Upon the land of my people shall come up thorns and briers," *Isa. 32:10, 11.*

FULFILLMENT.
"The earth produces only briers and wormwood."—*Volney's Ruins, p. 9.*

PROPHECY.
"The forts and towers shall be for dens for ever," *Isa. 32:14.*

FULFILLMENT.
"At every step we meet with ruins of towers, dungeons, and castles with fosses, frequently inhabited by jackalls, owls, and scorpions."—*Volney's Travels, vol. ii., p. 336.*—(To be continued.)

The Counterfeit Messiah of 1666.

(Continued from our last.)

This noise and rumor of the Messiah having begun to fill all places, Sabbatai Sevi resolved to travel towards Smyrna, the city of his nativity, and thence to Constantinople, the capital city, where the principal work of preaching was to have been performed: Nathan thought it not fit to be long after him, and therefore travels by the way of Damascus, where resolving to continue some time for better propagation of this new doctrine; in the mean while he writes the following letter to Sabbatai Sevi:—

22 KESVAN OF THIS YEAR.

To the King, our King, Lord of our lords, who gathers the dispersed of Israel, who redeems our captivity, the man elevated to the height of all sublimity; the Messiah of the God of Jacob; the Messiah; celestial lion, Sabbatai Sevi, whose honor be exalted, and his dominion raised in a short time, and for ever. Amen. After having kissed your hands, and swept the dust from your feet, as my duty is to the King of kings, whose Majesty be exalted, and his empire enlarged: these are to make known to the supreme excellency of that place, which is adorned with the beauty of your sanctity, that the word of the king, and of his law hath enlightened our face: that day hath been a solemn day unto Israel, and a day of light unto our rulers, for immediately we apply ourselves to perform your command, as our duty is. And though we have heard of many strange things, yet were courageous, and our heart is as a heart of a lion; nor ought we to enquire a reason of your doings, for your works are marvellous, and past finding out, and we are confirmed in our fidelity without all exception, resigning up our very souls, for the holiness of your name: and now we are come as far as Damascus, intending shortly to proceed in our journey to Scanderoon, according as you have commanded us, that so we may ascend and see the face of God in light, as the light of the face of the king of life; and we servants of your servants, shall clean the dust from your feet, beseeching the Majesty of your excellency and glory to vouchsafe from your habitation to have a care of us, and help us with the force of your right hand of strength, and shorten our way which is before us: and we have our eyes towards Jah, who will make haste to help us, and save us, that the children of iniquity shall not hurt us, and towards whom our hearts pant, and are consumed within us; and shall give us talons of iron to be worthy to stand under the shadow of your ass. These are the words of the servant of your servants, who prostrates himself to be trod on by the soles of your feet.

NATHAN BENJAMIN.

And that he might publish this doctrine of himself, and the Messiah more plainly, he wrote from Damascus this following letter to the Jews at Aleppo, and parts thereabouts:—

To the residue or remnant of the Israelites, peace without end.

These, my words, are to give you notice, how that I am arrived in peace at Damascus, and behold, I go to meet the face of our Lord, whose Majesty be exalted, for he is the sovereign of the King of kings, whose empire be enlarged.—According as he hath commanded us the twelve tribes to elect unto him twelve men, so have we done; and we now go to Scanderoon by his command, to show our faces together, with part of the principal of those particular friends, to whom he hath given license to assemble in that same place. And now I come to make known unto you, that though you have heard strange things of our Lord, yet let not your hearts faint for fear, but rather

fortify yourselves in your faith, because all his actions are miraculous and secret, which human understanding cannot comprehend. And who can penetrate the depth of them? In a short time all things shall be manifested to you clearly in their purity; and you shall know, and consider, and be instructed by the inventor himself; blessed is he who can expect and arrive to the salvation of the true Messiah, who will speedily publish his authority and empire over us, now and for ever.

NATHAN BENJAMIN.

And now all the cities of Turkey, where the Jews inhabited, were full of the expectation of the Messiah; no trade nor course of gain was followed; every one imagined that daily provisions, riches, honors, and government were to descend upon them by some unknown and miraculous manner: an example of which is most observable in the Jews at Thessalonica, who now full of assurance that the restoration of their kingdom, and the accomplishment of the time for the coming of the Messiah was at hand, judged themselves obliged to double their devotions, and purify their consciences from all sins and enormities, which might be obvious to the scrutiny of him, who was now come to penetrate into the very thoughts and imaginations of mankind: in which work certain Cochams, or priests, were appointed to direct the people how to regulate their prayers, fasts, and other acts of devotion. But so forward was every one now in his acts of penance, that they stayed not for the sentence of the Cocham, or prescription of any rules, but applied themselves immediately to fasting; and some in that manner beyond the abilities of nature, that having for the space of seven days taking no sustenance, were famished to death: others buried themselves in their gardens, covering their naked bodies with earth, their heads only excepted, remained in their beds of dirt until their bodies were stiffened with the cold and moisture: others would endure to have melted wax dropt upon their shoulders, others to roll themselves in snow and throw their bodies in the coldest season of winter into the sea, or frozen waters: but the most common way of mortification was, first to prick their backs and sides with thorns, and then to give themselves thirty-nine lashes. All business was laid aside, none wrought, or opened shop, unless to clear his warehouse of merchandize at any price; who had superfluity in household stuff sold it for what he could, but yet not to Jews, for they were interdicted from bargains or sales, on the pain of excommunication, pecuniary mulcts, or corporeal punishments; all business and employment was esteemed for the test and touchstone of their faith. It being the general tenet, that in the days that the Messiah appears, the Jews shall become masters of the estates and inheritance of infidels, until when they are to content themselves with matters only necessary to maintain and support life, but because every one was not master of so much fortune and provision as to live without daily labor; therefore to quit the clamors of the poor, and prevent the enormous lives of some, who upon these occasions would become vagabonds, and desert their cities, due order was taken to make collections, which were so liberally bestowed, that in Thessalonica only four hundred poor were supported by the mere charity of the richer. And as they endeavored to purge their consciences of sin, and to apply themselves to good works, that the Messiah might find the city prepared for his reception; so lest he should accuse them of any omission in the law, and particularly of that ancient precept, of increase and multiply; they married together children of ten years of age, and some under, without respect to riches or

poverty, condition or quality; but being promiscuously joined to the number of six or seven hundred couple, upon better and cooler thoughts, after the deceit of the false Messiah was discovered, or the expectation of his coming grew cold, were divorced, or by consent separated from each other.

In the heat of all this talk and rumor comes Sabbatai Sevi to Smyrna, the city of his nativity, infinitely desired there by the common Jews; but by the Cochams, or doctors of their law, who gave little or no credence to what he pretended, was ill received, not knowing what mischief or ruin this doctrine and prophecy of a new kingdom might produce. Yet Sabbatai, bringing with him testimonials of sanctity, holy life, wisdom, and gift of prophecy, so deeply fixed himself in the hearts of the generality, both as being holy and wise, and thereupon he took courage and boldness to enter into dispute with the grand Cocham, (who is the head, and chief expositor of the law, and superintendent of their will and government) between whom the arguments grew so high and language so hot, that the Jews who favored the doctrine of Sabbatai, and feared the authority of the Cochams, doubtful what might be the issue of the contest, appeared in great numbers before the Cadi of Smyrna, in justification of the new prophet, before so much as any accusation came against him. The Cadi (according to the custom of the Turks) swallows money from both sides, and afterwards remits them to the determination of their own justice. In this manner Sabbatai gains ground daily: and the grand Cocham with his party, losing both the affection and obedience of his people, is displaced from his office, and another constituted, more affectionate and agreeable to the new prophet, whose power daily increased by those confident reports, that his enemies were struck with phrenzies and madness, until being restored to their former temper and wits by him they became his friends, admirers, and disciples. No invitation was now made in Smyrna by the Jews, nor marriage, or circumcision solemnized where Sabbatai was not present, accompanied with a multitude of his followers, and the streets covered with carpets, or fine cloth for him to tread on; but the humility of this Pharisee appeared such, that he would stoop and turn them aside, and so pass. And having thus fixed himself in the opinion and admiration of the people, he began to take on himself the title of Messiah, and Son of God, and to make the following declaration to all the nation of the Jews, which being wrote originally in Hebrew, is thus translated into English:—

THE only, and first born Son of God, Sabbatai Sevi, the Messiah and Savior of Israel, to all the sons of Israel, peace. Since that you are made worthy to see that great day of deliverance and salvation unto Israel, and accomplishment of the word of God promised by his prophets, and our forefathers, and by his beloved son of Israel: let your bitter sorrows be turned into joy, and your fasts into festivals, for you shall weep no more. O my sons of Israel, for God having given you this unspeakable comfort, rejoice with drums, organs, and music, giving thanks to him for performing his promises from all ages; doing that every day which is usual for you to do upon the new moons; and that day dedicated to affliction and sorrow convert you into a day of mirth for my appearance: and fear you nothing, for you shall have dominion over the nations, and not only over these who are on the earth, but over those creatures also which are in the depth of the sea: all which is for your consolation and rejoicing.

SABBATAI SEVI.

—(To be continued.)

One Idealism.

There is perceptible in the works of CHARLOTTE ELIZABETH, a large tendency to One Idealism. We refer not to the grand one idea of the Christian life—the conquest over sin—nor to the grand one idea of the Christian world—the triumph of Christian truth throughout the globe, but to the particular form of labor in which many persons become interested, and to which they devote their strength. Hatred of Romanism was the specific form of One Idealism, which gained a paramount, though not exclusive, influence over her mind. * * * * We will own, heretical though it may seem, that we think this One Idealism of our authoress a great excellence. We mean of course that characteristic of mind which prompts one to seize on some one great object and pursue it as one's great work, while life lasts, or till the object be achieved. We know it will be said in reply, that such a tendency degenerates into bigotry, sometimes into fanaticism—that it leads to narrowness of mind—that it destroys symmetry of character, and weakens the bond of sympathy that should unite all true laborers for man's improvement in one great band of reciprocal confidence and love. We admit the liability to all these unfavorable consequences.

But we rejoice by saying, that One Idealism, in the sense in which we use the phrase, is the sole condition of improvement in any department of thought, of art, or of reform. Without it, neither printing press, nor steamboat, nor railroad, nor magnetic telegraph, without it neither the telescope which brings the centres of ten thousand "solar systems," within our view, nor the microscope, which peoples a drop of dew with millions of living creatures, would have been given to man. It is the parent of all discovery from the calculation of the first eclipse to the location of the orbit of Le Verrier. It has given to us every invention, from the rude loom of Arabia to the complicated machinery of the modern factory. In the world of thought, One Idealism has been quite as potent as in the world of art. Every truth which Philosophy has added to her casket of jewelry is the result of powerful and long continued concentration of thought. Men have pursued a single idea to all its hiding places—they have dragged it forth from its retirement, they have held it in the focus of the most powerful lenses, they have subjected it to the most searching scrutiny for years, perhaps for ages, before it has passed into the list of acknowledged truths, and received from mankind the stamp which has given it currency as an intellectual standard of value, as part of the circulating medium for the mental commerce of the world. From the infancy of human society, One Idealism has dictated to men the division of labor, giving to each one calling, or fraction of a calling. And successive centuries have only confirmed the conviction, that this principle is the sole condition not only of discovering what is new, but of retaining what the dead generations have left to us. Let One Idealism in this department, abate one jot of its old demands, and civilized society would sink back to barbarism. Science would be forgotten, government would crumble into anarchy, and the fourth generation, a meagre horde of naked savages, would see the last ray of enlightenment expire. The race would lose in a century what it has taken nearly six thousand years to gain.

How slow we are to apply to social improvement the principles which have been the sole condition of man's physical comfort from time immemorial. We never think of charging with One Idealism the man who spends his life, it may

be, in making the fourteenth part* of a pin. But let a man devote his whole life to some one great department of reform,—let him attempt to mould society to the shape which some great truth or some great right demands, and we straightway hear the cry, "A man of one idea! a monomaniac! What narrow-mindedness! What bigotry!" To all this the reformer might well reply, "You charge me with One Idealism as a crime. I accept it as my highest eulogy. You seek to make it the badge of my disgrace. It is at once my impregnable armor, and my all-conquering sword. You would tie it like a mill-stone about my principles, and with it plunge them into the depths of the sea. On it, as on the wings of an angel shall they fly in triumph, scattering blessings under the whole heaven."

Oberlin Quarterly Review.

Righteousness and Life.

There is scarcely any word so compensandous and wonderful as the word LIFE. By it, God sets forth grace with all its blessings, and glory with all its wonders. With reference to grace, it is said, "He that believeth on the Son of God, hath EVERLASTING LIFE;" and of glory, "The gift of God is ETERNAL LIFE." And again, "The righteous shall go into LIFE ETERNAL." Doth any one anxiously ask, "How may I attain unto life?" The answer at once is, "Only by righteousness!" How continually do the Scriptures connect these two together, and at the same time give us enlarged views of both. We are thus instructed in the important truth, that without righteousness, all is death; with righteousness, all is life. I propose to point out a few of these passages, with the view of exalting the Savior—directing the sinner—and comforting the saint.

In Rom. 8:10, 11, the apostle encourages the people of God by the consideration, that "though the body was dead, (that is, subject to death,) because (or in consequence) of sin; that the spirit was life, because of righteousness." Mark, he does not say that the spirit was living, or lively merely; but *life*, which denotes the completeness of it, even as Jesus hath said, "He that hath the Son, *hath life*." He hath it in possession, enjoyment, and prospect—he hath it by gift, by covenant, and for ever. We need not be dismayed, then, at the thought of death fastening upon the body, while the soul by faith possesses life. This is the only sufficient antidote against the fear of death. How glorious is this fact! And what is the reason for it? "The spirit is life, *because of righteousness*," not the sinner's own righteousness, for to suppose a sinner to possess what God calls righteousness, is a contradiction in terms; but the righteousness of another, even his who is "Jehovah, our Righteousness." The obedience of Jesus is imputed by God, and apprehended by faith, in the case of every one whom God justifies. Then comes life. Freedom from condemnation, freedom from sin—and access to God. Legal, moral, and divine life follow in the train of righteousness.

See this brought out in the case of the returned Prodigal. The father testifies, "This my son was dead, but is alive again;" and this joyful testimony was borne when the servants had brought forth "the best robe and put it on him." The elder brother murmured—but the father smiled—and beholders greatly wondered, as the Prodigal wrapping around him his brilliant and beautiful robe, joyfully sung, "Dead, but alive again!"

Look at that great preacher of righteousness, the apostle Paul. His experience beautifully illustrates his doctrine.

* The business of making pins, is divided into fourteen different departments, carried on by as many different classes of persons.

Thus he describes himself when without righteousness: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless." What a splendid procession! But it is a funeral one; a dead soul is being carried to the grave of eternal death. There are trappings in abundance, but no signs of life. Now look at the same individual: "That I may know him and the power of his resurrection. . . I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Here indeed is life.—Here is a renewed soul soaring upwards to glory. Whence this difference? He has found righteousness. Once more hear him, and he will assign a sufficient reason for this wondrous change. "But what things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Here is the main spring of all that holy, active, Christ-like religion, for which the Apostle was distinguished. The righteousness of Jesus was so apprehended, that it became a living principle of action, the parent of real holiness, and abundant happiness.

The same connection between life and righteousness may be also traced, by referring to Rom. 1:17; 2 Cor. 5:20, 21; Gal. 2:19-21; Titus 3:6-7; 2 Peter 1:1-12, and various other places. But I would ask particular attention to the two parallel passages of Rom. 5th, and 1 Cor. 15th. In the former we read, "If by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ.—Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." vs. 17, 18. The concession of all is, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

In 1 Cor. 15:17, the Apostle supposes the case of a Savior "not risen," which is the same thing as supposing that there is no righteousness, for the resurrection of Christ was a proof that God had accepted "his obedience unto death." But what if this supposition that Christ was not risen were true? Then all is death. "Faith is vain—ye are yet in your sins, and those fallen asleep in Christ are perished." But when the Apostle triumphantly concludes, "Now is Christ risen from the dead," (the same as if he said, God has accepted Christ as surety, and delights in his righteousness,) then all is life. Now every word he writes is full of life. Spiritual life now, and eternal life hereafter. Life for the soul, life for the body—Life in spite of death—Life when death itself is dead. Filled with sublime thoughts of the glory of the Savior's righteousness, he pursues his triumphant course of heavenly argument, and concludes with a song of triumph over death and the grave, sublime as the blast of the archangel which he foretells: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

In these two parallel passages we have

presented to us the first and second Adams: sin and death flows from the first; righteousness and life from the second. How consoling is the thought, that though as children of the first Adam, our bodies are mortal and exposed to death; as children of the second Adam, our souls are alive now, and our bodies shall arise hereafter. Believer, see your blessedness. Life is within you—glory is before you, righteousness is upon you.

Then how necessary and valuable is this righteousness; yet how few desire it, or with the Apostle "long to be found in Christ, not having their own righteousness." The pursuit of the majority of mankind is riches, not righteousness.—Oh that they were wise, that they would consider this solemn testimony, "Riches profit not in the day of wrath, but righteousness delivereth from death." To see the anxiety of many to acquire riches, would almost lead one to the conclusion, that they were available for every purpose. What pains are taken—what sacrifices made—what energies laid out to accumulate earthly treasure. What is their use? It is true that they procure many outward comforts, and avert some external evils; but they rise not to God; they reach not to the soul, unless, alas, to degrade and defile it. Bring them to the death-bed, and the judgment throne, and how does their impotence and worthlessness appear. Sinner! whose riches are "a strong tower in your own conceit!" Professor of religion! whose thoughts and energies are almost all laid out on earthly things: pause a moment from your sordid pursuits. See you that dark cloud yonder? I mean God's threatenings against covetousness and worldliness. If you see it not, the dust of Mammon blinds your eyes, and its rust encases your hearts. But whether you see it or not, there it is, and slowly, yet unerringly, it floats towards you. Its burning contents will soon be poured upon those cherished schemes for which you have sold your soul, and to pursue which you excused yourself from all active service for God, or large benevolence to his cause. Heaven's artillery is pointed at your castle, and the arrows of God will pierce your soul. Then in the day of wrath your riches shall not profit, and the righteousness you neglected will be far beyond your reach. Oh, fatal preference, to choose this combustible garment, (James 5:3.) instead of the robe of salvation.—Then if you persist in your pursuits you will hear this testimony, "Righteousness delivereth from death; you preferred riches, and they have dragged you down to the pit of perdition."

But, say some, cannot we possess both? Let infinite wisdom give the reply.—"How hardly shall they that have riches enter into the kingdom." Where in God's Book is the precept for hoarding—where is not the precept for giving. Where does the lip of truth eulogize "uncertain riches," where does it not depreciate and warn against them. Rich professor, be not cheated with a creed which contains the doctrine of imputed righteousness; you may have this; you may have also riches, you may admire the first, but love the second, and be lost for ever. "Believing with the heart unto righteousness" is the great matter, and when this is done, "treasure in heaven" will be sought—benevolence on earth practised, and the things of the spirit minded.

In closing, remember the man who in some sort obeyed the Gospel call, and took his seat among the invited guests. There for a time he remained, until the piercing eye of the King discovered him, and outer darkness received him. When he entered the banqueting hall, he passed by the wardrobe, thinking his own dress good enough. You know the result! His case though awful, is not singular;

he is a representative of a large class. Reader, how is it with you? How feel you with regard to your own righteousness. What think you of Christ and his righteousness? Are you a self-condemned, self-renouncing sinner, relying only on Jesus for righteousness, and desiring to live to his praise? If so, let us join in singing, "I will go in the strength of the Lord God, and will make mention of thy righteousness, even of thine only." If otherwise, may God give you to see your miserable condition. To you he speaks, O hear his voice, "Hearken unto me ye stout-hearted that are far from righteousness: I will bring near my righteousness, it shall not be far off, and my salvation shall not tarry, and I will place salvation in Zion for Israel, my glory." (Isaiah 47:12, 13.) Monthly Visitor.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SEPTEMBER 18, 1847.

Apocalyptic Interpretation.

Dr. ELLIOTT'S work, a notice of which we gave two weeks since, and an extract from which we gave in our last, has given, in an Appendix to the 4th volume, "a sketch of the history of Apocalyptic interpretation." As it is always interesting to know who has commented on this portion of Scripture, and the views of commentators respecting it, we purpose giving a sketch, or glancing at the sketch before us.

Dr. E. has given the names and views of commentators under six chronological divisions.

1. From St. John to Constantine.

The oldest professed Apocalyptic Commentary extant, is that by VICTORINUS, who was martyred just before the time of CONSTANTINE. Before him, JUSTIN MARTYR, IRENEUS, TERTULLIAN, and HIPPOLYTUS, had noticed certain portions of the work. Says the Doctor, "In Justin Martyr, the chief direct reference to the Apocalypse, is on the millennium announced by it; which he interpreted literally:—how St. John prophesied that believers in Christ would reign a thousand years with him in Jerusalem, Jerusalem having been restored, enlarged, and beautified, agreeably with the latter day." "He considered the Apocalyptic ten-horned beast, or rather its ruling head, as identical with Daniel's little horn of the fourth wild beast, and each and either identical with St. Paul's man of sin, and St. John's anti-christ; and also that he regarded this anti-christ as still future, though at the very doors; as destined to reign literally three and a half years, and to be destroyed by Christ's glorious advent."

The opinions of Irenæus were the same as Justin Martyr's. He also directed his readers "to look out for the division of the Roman empire into ten kingdoms, as that which was immediately to proceed and be followed by anti-christ's manifestation."

Tertullian held similar views: "He tells of a glorious city which had been seen shortly before in Judea, for forty successive days, suspended in the air at break of morning; the image, it was supposed, and he believed it, of the New Jerusalem."

Hippolytus, a disciple of Irenæus, and who suffered martyrdom about 250, took as similar view. Speaking of the expected anti-christ, he said: "The seducer will seek to appear in all things like the Son of God. As Christ a Lion, so he a lion; as Christ a King, so he a king; as Christ a Savior, so he a savior; as Christ a Lamb, so he a lamb, though inwardly a wolf: as Christ sent out apostles to all nations, so will he similarly send out false apostles."

Victorinus, before alluded to, was millennial in his views; but ORIGEN, who succeeded him, was the prince of spiritualizers. He purposed writing on the Apocalypse, but his commentary was either not written, or is lost.

2. From Constantine to the Completion of the Fall of the Roman Empire.

LACTANTIUS was the first of this era.

"He states then, that the first grand preliminary to the consummation was the breaking up of the Roman Empire: an event to be hastened by the multiplication of emperors ruling it, with civil wars consequent, till at length ten kings should arise: whereupon an enemy from the extreme north should come against them, overthrow the three most easterly of the ten, be received and submitted to by the rest as their head, change the name and seat of the empire, and by his cruelties introduce a time of grievous calamity, especially to persecuted Christians; portents on earth and in the sky accompanying, and plagues such as once in Egypt;—then, the consummation drawing on, that a great working should be sent by God, with power of working miracles, shutting up heaven, (like Elias,) turning water into blood, and by fire from his mouth, killing such as would injure him; by whose preaching and miracles many would be turned to God; which done, that another king would rise from Syria, born of an evil spirit; and, after destroying that former evil one, (the king from the north?) conquer and kill God's prophet, whose corpse, left unburied, would on the third day be re-animated, and rapt before the enemies' eyes to heaven:—that the king his murderer would be a prophet too, but a prophet of lies; and with the miraculous power of evoking fire from heaven, arresting the sun in its course, and making an image speak: whereby he would make multitudes of adherents; branding them like cattle with his mark, and requiring worship from them as God and the Son of God: for that this would be in fact the ANTI-CHRIST; falsely claiming to be Christ, but fighting against the real Christ, and persecuting unto the death his saints; that the fated time of his domination would be forty-two months; at the end of which time, the saints having fled in a last extremity to the mountains, the heaven would be opened for their deliverance; and Christ himself intervene to save them, and destroy this anti-Christ and his allied kings. After which that the saints, raised from the grave, would reign with Christ through the world's seventh Chiliad; a period to commence, it would seem, in about 200 years; the Lord alone being thenceforth worshipped on a renovated world; its still living inhabitants multiplying incalculably in a state of terrestrial felicity; and the resurrection saints, during this commencement of an eternal kingdom, in a nature like the angels, reigning over them."

JEROME next appears. He dissented from the millenary theory of Victorinus and others, as "utterly foolish and untenable." He claimed that the Apocalypse "was to be all spiritually understood," and that it contained "as many mysteries as words." Yet of the millennium he says, "Which if I take figuratively I fear to contradict the ancients."

AUGUSTINE began the millennium and Satan's binding at the commencement of Christ's ministry.

TICHOFTUS wrote after him, and held similar notions.

3. From the Fall of the Roman Empire, A.D. 500, to A.D. 1000.

PRIMASIVUS was the first of this age, and a great searcher of mysteries in the book. So fond was he of the mysterious, as to be himself often unintelligible. He however explains "the new heavens and earth, and the new Jerusalem, as a new world, so changed from the old, as may befit the saints in their new bodies; i.e., after their own resurrection, and the condemnation of the wicked."

AMBROSE ANSBERT is the next Latin expositor, A.D. 770, and treads closely in the steps of Primasius. But of the New Jerusalem, he puts it partly in the present, and partly in the future state.

BEDÉ, or, as he is called, "the venerable Bede," wrote in the eighth century. His writings corresponded with those of his immediate predecessors.

BERENGAUD wrote near the commencement of the ninth century. He was of the anti-millennarian school.

4. From A.D. 1000 to the Reformation.

JOACHIM ABBAS was one of the first commentators of this period, and wrote about

1183. He favored the spiritualizing views, and regarded the millennium as extending from the first to the second advent. But the new heavens and the new earth he expounds to mean "the final blissful state, when the tares shall have been gathered from the wheat, and the just shine as the sun in the kingdom of their Father." He intimated the idea that the wicked ones in the Roman church constituted the Babylon of the Apocalypse.

ALMERIC, a disciple of Joachim, enlarged upon this idea; and a few years later, JEAN PIERRE D'OLIVE, another follower, affirmed that "the church of Rome was the whore of Babylon, the mother of harlots, the same that St. John beheld sitting on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns."

In 1207 we find the Waldensian ARNOLD asserting and defending, in a public disputation, the proposition that Rome was the Babylon and harlot of the Apocalypse.

In 1391 WALTER BRUTE, a Briton, testified that "the Pope is the very anti-christ, and a seducer of the people, and utterly against the law and life of Christ." He argues as follows:—

"If, then, proceeds he, the high Bishop of Rome, calling himself God's servant, and Christ's chief Vicar in this world, do make and justify many laws contrary to Jesus Christ, then must he be the chief of those false Christs foretold by Christ as to come in his name, and deceiving many. Now 1st, as to the fact of the Popes calling themselves Christ, it is evident: since Christ means anointed, a characteristic and appellation specially applied in Scripture to kings and priests; both of which the Popes claim to be, as both high priests and chief kings, invested authoritatively alike with the temporal and spiritual sword.—Then 2dly, as to the difference of Christ's laws and the Pope's: the first of Christ's laws is that of love; but the Pope wagheth war both against Infidels and against Christians. And though it be alleged that miracles have been done by those who have preached or engaged in such crusading wars, yet does not this justify them. For no miracles may we do contrary to the doctrines of Christ? And, as to miracles, did not the Egyptian magicians perform them? Is it not said by Christ that false prophets should rise, that would do them? by Paul that Satan was transformed into an angel of light? by Christ, again, that at the last day he would have to reject many saying to him, 'We have prophesied in thy name, and in thy name done wonderful works?' even as the second Apocalyptic Beast was said to do miracles? The standard of truth must be God's word. 'Is not my word like fire,' &c. &c.—Further, Christ's second law might be said to be that of forgiveness and mercy; mercy to sinners. But here too how contrary the Pope's and priests' law: giving judicial sentence of death, and perhaps exciting crusading wars against heretics. In which there is an ante-dating of the times too. For Christ said that here the tares were to grow with the wheat; and the separation to be made by himself only at the time of the day of judgment. Whereas the Pope would have the separation made by himself now; so changing times, as well as laws.

"Then next, our confessor and prophetic expositor proceeds to argue against the Romish doctrines of the keys, auricular confession, transubstantiation, and a sacrificing priesthood: and, after describing the universal and awful habit with all classes of the priesthood, of 'selling prayers, pardons,' &c., in direct contradiction to Christ's charge, 'Freely ye have received, freely give,' he breaks into the exclamation: 'I would to God that all the buyers and sellers of spiritual suffrages, would with the eyes of their heart behold the ruin of the great city of Babylon, and that which they shall say after that fall. For doth not the prophet say, 'And the merchants of the earth shall weep and mourn for her, because no man shall buy any more their merchandize; crying, Alas! that great city Babylon, because that in one hour she is become desolate?'—Then he expounds the second Apocalyptic Beast, with two horns like a lamb, of the Popes with their assumed kingly and priestly power; speaking like a dragon, and allowing none to sell their spiritual pardons, &c., but such as bore their mark: interprets the Beast's name, with the number 666, to be DVX CLERI; and concludes with another earnest word of warning from Apoc. 19: 'My counsel is, let the buyer be aware of those marks of the Beast! For, after the fall of Babylon, 'If any man hath worshipped the Beast and his image, and hath received the mark on his forehead or on his hand, he shall drink of the wine of God's wrath, and be tormented with fire and brimstone in the sight of the holy angels and of the Lamb; and the smoke of their torments shall ascend ever more.'"

5. The Era and Century of the Reformation. The Reformation was begun and carried on upon the plea that the man of sin was the Pope of Rome.

LUTHER was very bitter against the Pope, and applied much of the Apocalypse to him. Even "the mighty angel," he says, "with a rainbow and a little bitter book, is Popery"—Popery in the speciousness of its forms and pretensions. So the Popes, he thinks, are figured as a mock Christ on the scene of vision: the opened book being that of Papal laws; given the Evangelist to eat, as representation of the church visible. He thinks also that at the commencement of the Apocalypse it is the Popes that are symbolized "as measuring the temple or church, with their forms and regulations." The three frog spirits he understood to denote "Faber, Eck, and Emzer, three Roman sophists. Many of his applications show how prone men are to apply Scriptures in support of a favorite belief, when such application is unwarranted. We have had some sad specimens of this in our own day. Luther made but little progress towards the solution of the Apocalyptic mysteries.

ARETIUS wrote in Berne in 1574. He taught that the 1260 years began with Constantine, 312, and therefore ended in 1572.

CHYTREUS wrote in 1571, and reckoned them from 412, when ALARIC took Rome.—He thought they would end in 1672.

BUTTINGER wrote in 1557, but sheds little light on the Revelations of John.

BALE, of the same period. Of the Lamb's bridal, he says: "Since the beginning of the world, the faithful have been preparing for this heavenly marriage; and in the resurrection of the righteous it shall be perfectly solemnized; such time as they appear in full glory with Christ. In this latter time, when all the world shall confess his name in peace, will the true Christian church be of her full age and apt unto this spousage." The new earth he regarded as the earth purified by the fire of the last judgment.

BRIGHTMAN wrote about A.D. 1600. His commentary was one of the most popular of his times, among the Protestant churches.

PAREUS'S Commentary followed soon after. Like his anti-millennarian predecessors, he spiritualized the first resurrection, and puts the thousand years in the past.

6. From the Reformation to the present time.

The learned MEDE was one of the ablest writers of this period. He wrote in 1627.—He was distinguished for his learning, modesty, and worth, and was looked on "as a man almost inspired for the solution of the Apocalyptic mysteries." He greatly advanced the understanding of that book. He interpreted the millennium in accordance with the views of the oldest patristic expositors, Irenæus, Justin Martyr, &c.: "the first resurrection being the literal resurrection of the saints fulfilled on Christ's coming to anti-christ's destruction." After this had been lost sight of for so long a time, it is cheering to find it revived by a man of so much learning, modesty, and worth.

BOSSUET wrote about this time, for the avowed purpose of wresting the Apocalypse from the hands of Protestants, in favor of the Papacy. He of course puts the millennium in the past.

VITRINGA is the next Protestant commentator of note. He died 1722. The theory of WHITBY, making the millennium a spiritual one in the future, had just been propounded, and Vitringa adopted it.

DAUBUZ wrote A.D. 1720. He explains the first resurrection literally, of "the saints and martyrs rising from the dead, and millennial reign with Christ; also the New Jerusalem as the habitation and state of the church after the resurrection of the saints, both during

the millennium and afterwards: the church being in the saints' mortal state betrothed to Christ; but after the resurrection his wife."

Dr. CRESSNER wrote in 1690. His principal object was to prove that Papal Rome was the beast of Rev. 13th and 17th.

Sir ISAAC NEWTON wrote only a small work of 70 pages on the Apocalypse, and which was not published till 1691, six years after his death. He generally agrees with the views of Mede.

WHISTON wrote in 1706, but has little that is interesting.

We next notice JAMES ALBERT BENGE.—He understood a prophetic day to, fifteen years—an arbitrary and groundless assumption.

Bishop NEWTON wrote 1754, but has little that is original on this prophecy.

Dr. Elliott next notices the works of OEDER SEMLER, and other German writers, who have founded the "Præterist Scheme."

Our limits have only enabled us to glance at the names of those who have written. Dr. Elliott gives the individual opinions of the most writers we have referred to, on the various points of the book. These are generalized in the following observation of his:—

"My first observation is, after all the thought, learning, and ingenuity that have been brought to bear on the elucidation of the Apocalypse, there appear to be but three grand schemes of interpretation, that can be considered as standing up face to face against each other; with any serious pretensions to truth, or advocacy of any literary weight and respectability. The first is that of the Præterists; restricting the subject of the prophecy, except in its two or three last chapters, to the catastrophes of the Jewish nation and old Roman Empire, one or both, as accomplished in the 1st and 2d, and 5th and 6th centuries respectively: a scheme originally propounded by the Jesuit Alcasar, as we have seen; adopted with alterations in detail by Bossuet; and now, with their several *matata mutanda*, urged alike by the more eminent of the later German Biblical critics and expositors, by Professor Moses Stuart, in the United States of America, and by the disciples of the German School in England, whether among Dissenters or Churchmen.—The 2d is the Futurist Scheme; making the whole of the Apocalypse Prophecy, excepting the primary Vision and Letters to the Seven Churches, to relate to things even now future, viz., the things concerning Christ's Second Advent: a scheme first, or nearly first suggested by the Jesuit Ribera, at the close of the 16th century; and which has been urged, though under a new form, alike by Mr. Maitland, Mr. Burgh, Mr. Newman, Mr. Govett, and others, not without considerable effect and success, in our times and era.—The 3d is what we may call emphatically the Protestant Scheme of Interpretation; which regards the Apocalypse as a prefiguration in detail of the chief events affecting the Church and Christendom, whether secular or ecclesiastical, from St. John's time to the consummation:—a scheme not inconsistent so far with the general views of the earlier patristic expositors: and which, in its particular application of the symbols of Babylon and the Beast to Papal Rome and the Popedom, was early embraced by the Waldenses, Wickliffites, and Hussites; then adopted with fuller light by the chief reformers, German, Swiss, French, and English of the 16th century; and has been thence transmitted downwards uninterruptedly even to the present time."

To Messrs. BICKERSTETH and BIRKS, from whom we have quoted largely heretofore in the "Herald," he pays the following tribute:

"I am well aware, and rejoice to think, how in other ways they have promoted the cause of prophetic truth. How could it but be so, with that spirit of holy love and spiritual-mindedness, which my excellent friend first-mentioned has ever carried into its discussions:—a spirit as congenial with the purer atmosphere of heaven, as it is unsuited to the stormy and lower regions of literary controversy? And Mr. Birks has not only by his masterly work on the First Elements of Prophecy, advanced the cause of truth, and shown himself its martel and hammer against what I must beg permission anticipatively to call the reveries of the Futurists: but moreover, by his exquisite description of the city that is to be revealed at Christ's blessed advent, has done much to enlist each hallowed feeling of the heart on the side he advocates; a description such that one might almost suppose the golden reed to have been given him, with which to delineate it, by the angel that showed to the beloved disciple the Lamb's bride, the New Jerusalem.—Whether as regards the solution of Apocalyptic enigmas left unsolved by previous interpreters, the author of the present work has been more successful, it will be for the reader to consider and judge."

God's Judgments.

(Continued from our last.)

In 448 or '49, the plague in England carried off such numbers of the people, that the living could scarcely bury the dead. In Italy, the famine compelled parents to devour their own children.

In 525, Antioch was overwhelmed in ruin by an earthquake. Some authors relate that 300,000 persons perished by this catastrophe. A conflagration followed, and consumed what was left of the city.

In 531, "during the whole year the sun gave a glowing light like the moon, and appeared as if eclipsed."

In 534, is recorded one of the most distressing famines that ever afflicted the earth; it continued many years, and destroyed multitudes of the human race. Pompeiopolis was this year overwhelmed by an earthquake, and great numbers of its inhabitants perished.

In 539, the famine raged in Italy with great severity. "It is recorded that many persons fed on human flesh, some districts of Italy were deserted, 50,000 perished in Picenum, and great numbers in other districts. The bodies of the famished people became thin and pale; the skin was hardened and dry, like leather, and clave to the bones."

In 543, "the whole earth was shaken by earthquakes;" and the plague ravaged Constantinople.

565 was distinguished for a calamitous plague in France, Germany, and Italy.

In 590, "happened the severest drought ever known; it lasted from January to September; and the most deadly plague ravaged all Italy." Procopius relates that "this pestilence, which almost destroyed the human race, and for which no cause could be found but the will of God, did not rage in one part of the world only, nor in one season of the year. It ravaged the whole world, seizing all descriptions of people, without regard to their places of residence, their modes of subsistence, or their different pursuits. Some it seized in winter, some in summer, others in other seasons of the year. It first appeared in Pelusium, in Egypt, and thence spread westward to Alexandria, and all parts of Egypt, eastward towards Palestine, and extended to all parts of the world, laying waste islands, caves, mountains, and all places where men dwell." In Constantinople it lasted twenty-one months, and gradually increased, till it swept off 10,000 daily. "Some cities were so severely assailed by this disease, that they were left without an inhabitant." This plague raged for fifty-two years, and exceeded all preceding plagues.

In 588, Antioch was again overwhelmed by a violent earthquake, and 60,000 people buried in its ruins.

In 599, a dreadful plague prevailed in Africa and Rome.

In 664, a pestilence raged in Normandy, England, Ireland, and Egypt. In the same year, "in March, appeared a bow, iris-stretching across the heavens, and all flesh trembled, says the pious Diocian, expecting the last day." A singular meteor or flame appeared in the heavens in 669 or '70.

In 678, clouds of locusts appeared in Syria and Mesopotamia; and a universal pestilence followed.

In 679 and '80, England and Ireland were ravaged by the plague in July and in August; Rome was laid waste, "parents and children, brothers and sisters, were borne to their graves on the same bier. Multitudes of people fled to the mountains, and the streets were overgrown with grass and weeds. A severe drought followed, which in England lasted three years.

In 681, famine, says Bede, raged in England, and in 683 the pestilence prevailed. In this year a violent eruption of fire from Vesuvius laid all the neighborhood waste. In the same year Syria and Lybia were afflicted by famine and pestilence.

In 685, there was a great inundation of the sea, and the island of Inisfidda was torn into three parts.

In 690, one of the greatest inundations from rain ever known, happened in Italy, and was followed by a severe pestilence.

In 717, happened a very severe winter, so that

animals died of cold; and the same year a great overflowing of the Tiber. The Saracens, in an immense army, marching to besiege Constantinople, perished with cold, hunger, and pestilence; and in the city, the plague destroyed 300,000 of its inhabitants.

In 725, a vapor like smoke issued, for several days, from the sea between Thera and Therasia—two islands, which many centuries before, arose from the bottom of the sea. A small island arose soon after.

In 732, a plague raged in Syria, and the year following, "the heavens appeared all in flame."

In 745, or '46, "according to different authors, a remarkable thick darkness covered the earth from August to October. "At this time the plague was raging at Calabria, in Naples, and it continued to spread with dreadful havoc for several succeeding years, in the countries of the East. So violent was it in Constantinople in 746, that the living could not bury the dead; but the bodies were carried in cart-loads, and thrown into cisterns, and any place that would conceal them from sight." The "man who buried a corpse was sometimes carried the same day to his grave."

"Cedrenus mentions an extraordinary light or flame in the sky in 742, and a similar flame in the north, the year following. He mentions at the same time a famine in Constantinople; and limits the darkness to five days, from the 10th to 15th of August."

"At the close of this period, and while the plague raged in Constantinople, 749 or '50, Syria was laid waste by an earthquake—whole cities were exterminated—others removed entire from mountains to plains, for a distance of six miles."

In March, 762, "falling stars, or meteors were very frequent, and the succeeding summers were remarkable for most terrible droughts." Also "myriads of venomous flies appeared."

In 798, was "an extraordinary darkness in England of seventeen days."

In 811, "swarms of locusts from Africa, invaded Italy, and devoured every green thing."

In 820, the "plague raged in every part of France," and "crops failing from excess of moisture, a famine ensued." Baronius mentions earthquakes "in those places where the Christians were persecuted."

In 823, "was another most severe winter, in which the snow lay on the earth twenty-nine weeks, and occasioned the death of many animals and men."

In 851, in the south of Europe, was "a most severe drought, which occasioned famine that compelled men to feed on human flesh."

In 874, "appeared in France myriads of grasshoppers or locusts of a remarkable size, with six feet and two teeth harder than stone." They "observed the heavens by their numbers, and with a broad mouth devoured every green herb and tree." They "were at last driven into the British Channel by the winds, and being washed ashore, their putrifying bodies caused a stench of sickness, which a pinching famine, destroyed a third of the people on the neighboring coast of France."

In 875, a deluge of rain in Saxony "swept away a whole village, with its inhabitants and cattle."

In 954, "pestilence invaded the north of Europe, with great destruction—Scotland lost 40,000 inhabitants."

In 961, "a flame, or fiery column appeared in the heavens." "Meteors and a flaming sky were observed in 993, in which year was a great eruption of Vesuvius."

In 1005, "Italy was for three months convulsed by earthquakes. In the same year commenced a famine, and a plague of three years' duration, which desolated the whole earth. Contemporary writers affirm that more than half the human race perished."

In 1025, "the plague raged in England, and in other parts of Europe."

In 1031 were "great storms of wind and rain, producing vast inundations. In France, England, and the East, raged famine and pestilence. Locusts were added to these calamities, which were so severe in some parts of the world, that multitudes were compelled to leave the country."

(To be continued.)

Seventh Tent Meeting.

NEW MILFORD, CT.

This meeting was commenced at the time appointed (Sept. 1st), and continued over Sunday. The place of meeting was a beautiful grove, about one mile from the depot. We had excellent weather during the meeting, and no disturbance occurred from a lawless rabble, as we experienced at Fitchburg, Ashburnham, and South Reading. The audiences were good, and part of the time very large. This locality was, in some respects, a new field, and we had many to hear who had not before given attention to the subject. We have testimony that our labor was not in vain. There were conversions of sinners and backsliders; and one was baptized by Elder Mathewson. The brethren in all that region appear to be much encouraged, and are taking hold anew in the work. Bro. Calkins, Morgan, Mathewson, Way, and others, gave us a hearty welcome, and afforded their utmost aid. Their kind spirit and liberality will not soon be forgotten. It would undoubtedly be gratifying to all to hear from Bro. Calkins an account of the fruits of this meeting.

We came to Albany (from which place I now write), and commenced our

EIGHTH BIG TENT MEETING,

on Arbor Hill, Sept. 8th. The meeting has just closed, and we all have been happily disappointed. It has been one of our best meetings. We had no disturbance whatever; unity, love, and liberty prevailed. There was one happy conversion, a baptism of four individuals, and a general revival of the brethren and sisters. All seemed to be glad that the Tent was pitched in Albany. Bro. Needham will soon furnish a full account.

We intend leaving Albany to-morrow for Ferrisburg, Vt., where we hope to meet our true yoke-fellow, Bro. Hutchinson, and a host of the faithful. May God grant us a profitable time.

From Ferrisburg we shall go (if God will) to New York city, about the 22d inst., and lastly to North Scituate, about the 6th of Oct., and close the Tent meetings for the season.

My health is good. I give from two to four lectures a day, which, with other duties, leave me but little time to attend to my own personal concerns. Bro. Lenfest, Smith, and Wilkins are also well. They are spiritual, and devoted to the work, and relieve me of much care and labor. Brethren, all around, pray for us.

MASSACHUSETTS MECHANICS' FAIR.—The fifth exhibition of the Mechanics' Fair commenced at Faneuil and Quincy Halls, on Wednesday last, the 15th inst. There is an immense mass of that which is ingenious and useful in mechanism, &c., on exhibition. The exhibition has been divided into five sections. Faneuil Hall forms section one, and is devoted to furniture, upholstery, carpeting, wool, cotton and silk fabrics, clothing, hats, furs, ornamental needlework, hair-work, chemicals, &c. Section two, the Lancers' Armory, is occupied chiefly by musical instruments. Section three, military goods, paper-hangings, saddler's work, boots, tools, &c. Section four, the Rotunda, a large organ, glass ware, gold ware, silver ware, copper castings, clocks, models of machinery, specimens of the fine arts, gilding, binding, &c. Section five, extending east to the Armory of the Washington Light Guard, steam engines, machinery, stoves, ranges, furnaces, agricultural implements, printing presses, cordage, stone-ware, marbles, safes, shower-baths, &c. &c. In the large temporary wooden building, erected on the south side of Quincy Hall, will be found a large steam-engine, locomotives, rail-road cars, and carriages generally.

"THE ORPHAN'S ADVOCATE and Social Monitor."—This beautifully printed sheet is published monthly, at \$1 per year, by Misses A. & E. C. Fellows, in Tremont-street. It is the organ of a Society, whose object is to furnish homes for destitute children. During the last year, more than three hundred homeless children have been provided for by this instrumentality. May the God of the fatherless give them abundant aid and encouragement in their charitable enterprise.

Correspondence.

Duty of Searching the Scriptures.

Dear Bro. Himes:—It is written that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This was the reply of our blessed Lord to the devil, when tempted to make the stones bread, to satisfy the cravings of an hungered nature. In this declaration of the Savior the idea is clearly inculcated, that just as the bread that perisheth is necessary to sustain the life of the body, so the word of God is necessary to sustain the life of the soul. In a parallel declaration to this, our Savior commanded the Jews to: "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. Again, in his prayer for the preservation of his church, he speaks of the word as a means of sanctification—"Sanctify them through thy truth: thy word is truth." John 17:17. Paul, on the same subject, declares, "Whatsoever things were written aforetime, were written for our learning, that we through patience, and comfort of the Scriptures, might have hope." Rom. 15:4. He further declares, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

In these passages we see the important bearing the word of God has upon our salvation. Here the question may arise, How are we to live by every word of God? The bread which sustains the body does not nourish it until it is eaten and digested. Thus with the word of God: it does not nourish the soul until it has been received through the medium of the ear or eye, and inwardly digested, or dwelt upon in our minds,—its truth and worth realized, and saving efficacy applied home to the soul by the Spirit of God. Then the soul will grow and flourish, our knowledge increase, and its sanctifying influence become apparent in our lives. Many think, that after a man's conversion the Spirit will guide him, almost to an entire exclusion of the word. This is a great mistake. For how are we to know that we are led by the Spirit of God, without the light of the word? Or in other words, how are we to "try the spirits," unless we are conversant with the standard, or rule, by which they are to be tried? The necessity for this is apparent; hence it places the word of God in its true position—to be continually the man of our council. Neither are we to confine our study exclusively to one part; for we are to live by every word, or pay to the several parts the importance which they demand. This necessarily embraces the prophetic portions. Peter, after referring to the transfiguration scene, in evidence of the future coming of Christ to establish his kingdom, declares, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1:19. Here we have an express injunction to study this portion of the word. It is compared to a "light in a dark place." To see the force of this figure, let us suppose we are completely enveloped in darkness and exposed to imminent danger, without any apparent way of escape: while in this condition, a light is introduced; we see where we are, our real danger, and the way of escape. Even so, without the prophetic word, we are enveloped in midnight darkness in respect to the position we occupy in the world's history, together with its future destiny, and that of the church. Prophecy to the church is what the chart is to the mariner—an absolute essential for safety. To neglect this portion of the word, is to omit an important duty, fraught with great danger in these perilous times. Especially is this duty binding on the ministry, the servants who are commanded to give unto the household "meat in due season." What, I ask, would you think of a general who had received important despatches from his government necessary for the welfare of his army, if he should say they were not important, that all that was necessary was for him to instruct them in the mere elements of discipline? Again, what would you think of a teacher who was commanded to instruct and familiarize the minds of his scholars with all the branches of an English education, if he should, in despite of his orders, only instruct them in the mere rudiments? You would say that he was recreant to his trust, and unfit for the station he occupied. Oh, how then can God look upon those teachers who have the ability, or might obtain it,

to declare the whole counsel of God, and do not? Our object is not to denounce, but simply to hold up truth, that the duty before us may be seen in its proper light.

It is urged by some as a reason why they do not study the Bible, that there are so many varied opinions advanced in regard to it. Why, say they, here comes Mr. A. and preaches that a certain passage means so and so. After him comes Mr. B. and preaches from the same text, saying that Mr. A.'s view is wrong and his is right. Next comes Mr. C., taking the same passage for his text, and affirms that A. and B. are both wrong, and that his view is just right. With this contradiction, the question is asked, how are we to know who is right? That there often is this contradiction in the preaching of the day, no one can deny; but instead of this discouraging us from searching after truth, it is a weighty reason why we should earnestly search, that we may find out for ourselves who is right. But from whence does this variety of sentiment arise? We think it arises from various causes.

1st. From spiritualizing the Scriptures, or saying God does not mean what he says.

2d. From an ultra literalism, or the understanding of figures of speech literal truths, when only designed as illustrations of truth.

3d. From a difference in religious training.

4th. From a lack of the knowledge necessary to arrive at truth.

These we think are the principal reasons why there is such a variety of sentiment existing with regard to divine truth, and not that the cause is in the truths revealed. How then are we to arrive at truth?

1st. Get your heart right before God, that the enlightening influence of the Holy Spirit may be secured.

2d. Understand every passage you read literally, unless such an understanding comes in contact with matter of fact, or other scripture. In such a case, understand it figuratively, and seek its meaning from the connection, and other facts if necessary.

3d. If, after a comparison of all the passages on any subject, our understanding of them gives to each its proper place, so that when brought together they will all harmonize, without adding to one passage and taking from another, we may be sure we have the truth.

4th. On those subjects obscurely revealed, let the weight of testimony decide.

It appears to me that if men would lay aside their prejudices, and thus study God's word, there would be but little difference of sentiment between them. The infidel would not then, as now, have the same reason to declare the Bible to be like an old fiddle, that any tune can be played upon. Its harmony would be seen, and its flaming truths more generally acknowledged and felt. O that we may all make the blessed Bible our daily companion, and, by a right study of its parts, continually increase in knowledge, that our profiting may be seen of all men unto the glory of God.

Yours, in the blessed hope,

JOHN Y. BUTT.

Coal Run (O.), Aug. 27th, 1847.

A Bible Sermon.

Acts 3:20, 21—"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

1st. The certainty of Christ's second personal coming—"And he shall send Jesus Christ," &c. Luke 24:39, 50, 51—"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. . . . And he led them out as far as to Bethany: and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Acts 1:10, 11—"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." 1 Thess. 4:16—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first."

2d. The text declares a restitution of all things, which God hath spoken by the mouth of all his holy prophetesses the world began. The earth, says the Holy Spirit, is to be restored: Num. 14:21—"But as truly as I live, all the earth shall be filled with the glory of the Lord." Hab. 2:14—"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Rev.

11:15—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

3d. The righteous, according to the holy prophets, are to be restored. Ezek. 37:8, 12, 13—"And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above. . . . Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Psalm 37:11, 29—"The meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The righteous shall inherit the land, and dwell therein for ever." Dan. 7:27—"And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Matt. 5:5—"Blessed are the meek; for they shall inherit the earth." Rev. 5:10—"And hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." So we, according to the holy prophets, and the saints from their graves, are to be restored.

4th. According to the holy prophets, those that do wickedly will not be restored. Psa. 37:10, 20, 35, 36—"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. . . . The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away. . . . I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." Psa. 92:7—"When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever." Psa. 104:35—"Let the sinners be consumed out of the earth, and let the wicked be no more." Prov. 29:1—"He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Isa. 43:17—"They shall lie down together, they shall not rise: they are extinct." Ezek. 18:20—"The soul that sinneth it shall die." Oba. v. 16—"They shall be as though they had not been." Mal. 4:1—"All that do wickedly he will burn up, root and branch." Matt. 3:12—"The chaff he will burn up." Acts 3:23—"And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed." Rev. 20:9—"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." So we can see positively, that the holy prophets give no restitution to those that do wickedly.

Dear brethren and sisters, be diligent, that ye may be found in peace, without spot and blameless, so that when he who is our life shall appear, we may also appear with him in glory; which I think will be this year. Do not be discouraged—"Fear not little flock, for it is your Father's good pleasure to give you the kingdom:" even "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven." IRA FANCHER.

"Church in the Middle Ages."

Bro. Himes:—You remember putting a choice English book, of the above title, into my hands, at the meeting in Brimfield. I have read it with great pleasure, and with an earnest desire that it might be re-published, in some convenient form, for general circulation in this country. It ought to be read by every Protestant. It would be heartily welcomed by those who retain the true spirit of the Reformation. Its publication now would be most timely, when such vast multitudes have just read D'Aubigne's History of the Reformation. In thrilling interest, this work exceeds that, though its descriptions might possibly have been somewhat more graphic, if the preacher of Geneva had been the narrator. But in fidelity, candor, simple adherence to truth, and exact justice to his subject, I have never seen it excelled. The writer presents the rare combination of an earnest theologian and a faithful historian of the events which illustrate his theological views.

He zealously defends the great principles of Protestant interpretation, and proves their truth by facts, which no unbiassed mind can gain-say or resist.

Allow me to give the readers of the Herald a sketch of the work. It is a duodecimo volume of nearly 500 pages, written in 1842, by a Protestant Churchman, who zealously opposed the semi-papery of his times. It originated in the author's attempt to edit an abridged edition of Milner's Church History. Having attentively viewed the prophetic pattern given by Daniel, Christ, Paul, and John, he found an exact agreement with that pattern in the events of the middle ages. The more he compared the prophecy and the history, the more manifest and striking was their exact agreement. He saw the mother of harlots committing fornication with the kings of the earth. He saw the faithful woman fleeing into the wilderness, and observed the time she was there to be 1260 years. He noticed the great words which the horn spake. He saw the saints given into his hand. He beheld those who were devoured by the fourth beast. He saw the disciples of Christ brought before rulers and kings. He saw the Man of Sin enthroned in the temple of God. But of all these things the historian had taken too little notice. This, to our author, seemed a serious defect in the history, and he continued the abridgment only to the days of Gregory, who was Pope from the year 590 to 604.

He then commenced this book, in which he first expounds and applies the prophecies relating to the subject, with great clearness and power, and then depicts the falling away in the Romish church, and holds up to our admiration and sympathy the faithful witnesses against her corruptions. In reading this history, while we sometimes lament the lack of full records, we continually wonder at the explanations of Roman Catholic testimony to the unimpeachable character of their victims.

The history is continued up to the year 1500, with a few interesting incidents of a later date.

If the same booksellers who have lately published four volumes of D'Aubigne's History, would issue this as a proper work to precede that, it would be hailed with joy by thousands, who, heeding the dying advice of John Rogers to his children,

"Abhor that arrant whore of Rome,
And all her blasphemies;"

and who give heed to the sure word of prophecy, and delight to trace its fulfilment.

If the booksellers would not think the number of such large enough to justify its publication, I should like to have an effort made to see if the readers of the Herald, and other Advent papers, would engage to purchase an edition of one thousand copies, issued in five numbers, at 20 cts. a single number.

If this could not be done, it would be desirable to have copious extracts from it appear in the Herald, although it would be much preferable to have it in a form more convenient for preservation, frequent reference, and comparison of its parts with each other; and also better adapted for lending from house to house. Our friends should have it, so that they can lend it to their neighbors who may be willing to read; and the perusal of such a work would be likely to awaken an interest in others on the subject, such as the "Facts on Romanism," and the like. At any rate, I hope it will be brought before the public in some way.

N. SOUTHARD.

Walpole, Sept. 11th, 1847.

Queries.

Eccles. 3:21—"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

If spirit here means breath, as heated air rises, and the breath of both man and beast is warmer than the air before it is respired, would they not both go "upward?"

2 Cor. 4:17—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

If all men will be eternally saved, and "our affliction" means all the ills of all mankind, and a belief in eternal punishment is the greatest affliction in this world, as the Universalist says—why, then, do they not join in bringing all they can under that affliction, to raise them to "a far more exceeding and eternal weight of glory?"

John 8:44—"He [the devil] was a murderer from the beginning."

Was he a murderer from his beginning, or from the beginning of the world? Did he not cease to "abide in the truth" by envying Adam, when God gave him the dominion of this then beautiful world, instead of disobeying the command, "Let all the angels of God worship him," (the Son,) as many have supposed? which command was not given till he "brought his first begotten into the world."

OLD PATHS.

LETTER FROM BRO. J. BULLOCK.

Dear Bro. Himes:—I have just laid down the "Herald," and taken up my pen to inform you of our situation here, as Advent believers. We are but twelve or fifteen in number, and are like sheep without a shepherd. We have no preacher, though there is one in the neighborhood (quite a talented man), who had joined the Methodist church; but because he lectured on the second advent of our Lord, and requested all who believed the doctrine to come forward and give him their hand, he received the following letter from the circuit preacher:—

Bro. Cary:—Sir:—After my respects to you and friends, I herein inform you, that I hear many complaints in this neighborhood in reference to your preaching, and the complaints are, that you do not preach Methodism. Now, whether these complaints be well founded or not, I know not; but I will put you in a way to find out. If you will search our excellent book of Discipline, you will there find our articles of faith, twenty five in number, which contain the doctrines of our church, from which no Methodist preacher is allowed to depart. Now, I would advise you not to preach any more under the name of a Methodist preacher, until you can be recommended by your class to the quarterly meeting Conference for license to preach, and there undergo an examination in reference to the soundness of your faith in our doctrine and church government. Yours affectionately,

To John Cary. H. G. JOSSLIN.

I obtained the letter, and the above is a true copy, and have sent it, desiring that it may find a place in your valuable paper, with any comment that you may think it deserves. Bro. Cary has since been expelled from the church, for no other reason, than I know of, than because he would preach "Millerism," (time excepted,) and was opposed to human creeds.

My principal object in this letter was to solicit help; we want a preacher, one that can bear persecution from the nominal professor, and who will not covet our gold and silver, or apparel, for we have but little of either. If you can send us one, however, he shall be fed and clothed, and have such other things that he may need. It would be well that he come recommended, for we are careful not to be imposed upon. Bro. Carter and myself are urging an uncompromising warfare. Yours, in the hope of eternal salvation at the resurrection of the just.

Berry Co. (Mo.), Aug. 14th, 1847.

LETTER FROM BRO. N. FIELD.

Dear Bro. Himes:—On last Lord's day I constituted a church in this place on the Bible, and the Bible alone, as its creed, confession of faith, and discipline. The brethren came together on broad and liberal ground—such as all Christians, who love the truth more than sect or party, must and will approve. We extend our hand to all of like precious faith, who love and obey the Lord, no matter by what name they may be called. Our congregation assumed the name "Church of God," as the only one known to the holy Scriptures. By that name we wish to be called; and if anything else is necessary to distinguish us from others, we prefer some geographical term—such as were used by the apostles when writing to the churches. As we are now situated, we can receive and fellowship our Advent brethren without causing trouble, heart-burnings, and opposition. We are free and independent of all sects and parties, resolved to live according to the word of God, speak as his oracles speak, use the sound speech of inspiration, love and fellowship all saints, and look and pray for the coming and kingdom of our Lord Jesus Christ. Having no leader but Christ, no law but his, no name but such as the Holy Spirit has given us, and no bond of union but love, we invite to our aid and co-operation all the sincere, holy, and humble followers of our Lord Jesus Christ. Should you, or any other brother of the same faith and hope, in good standing, come West, we wish you to give us a call. You will find about forty pious and devoted brethren united upon the foundation of the apostles and prophets, growing in grace and knowledge, loving one another, and having fellowship for all good men. We do ardently desire to see union among God's people upon the apostolic basis—upon solid ground—not upon any one man's understanding of the Scriptures. If we are looking daily for the blessed hope, we cannot have much of the spirit of sect, or pride of party, to influence our conduct. May God speed the glorious and happy day when all shall know him, from the least to the greatest,—when mortality shall be swallowed up of life, and the everlasting kingdom and age begin. Yours in hope,

Jeffersonville, Sept. 1st, 1847.

Bro. E. A. LITTLE writes from Morrisville (Pa.), Sept. 8th, 1847:—

Dear Bro. Himes:—We have opened a place for meetings at Fallsington, about three miles from this place, there having been no regular meetings, of any kind, held there for about three years. We commenced our meetings at the house of a brother, but in a short time they became so interesting, that we had to move into another place, which we have fitted up for the

purpose. Our prospect of doing good at Fallsington, therefore, is quite encouraging. We have the manifestation that the blessed Lord is with us. May he keep us humble, so that in due time we may be exalted, and when he comes, we may have an entrance administered unto us into his kingdom. Yours, looking for that blessed hope.

Bro. O. ELLIOT writes from Elizabethtown (N. J.), Sept. 8th, 1847:—

J. V. Himes—Dear Sir:—The course you have pursued since I have carefully observed you, and read your paper, now nearly five years, has constrained me in heart-felt union to wish you God speed: it has been so entirely satisfactory to me, because it has manifested the lively fruits of Christianity, whilst the world and the nominal or sectarian Christian, have been jeering and opposing you for your steady perseverance in the footsteps of the flock; when following Christ and proclaiming his second advent.

Bro. U. R. WICKS writes from Cassville, Sept. 1st, 1847:—

Enclosed are three dollars for the "Herald," which I esteem as the best religious paper of the day, on account of its spirit, purity of principles, and the light which it disseminates amidst the moral darkness of the age. I have long esteemed the advent of the Messiah as a prominent and glorious doctrine of the Christian Scriptures, and know not why we may not expect it soon. The signs of the times are ominous; but I am unable to instruct the wise.

Bro. WM. SIMPSON writes from Woonsocket Falls (R. I.), Sept. 1st, 1847:—

I esteem the "Herald" as the best paper in the land, and hail its weekly arrival with joy. I rejoice in the truly Christian-like spirit in which it has been conducted, and hope it will be ably sustained until we shall realize the full fruition of our hopes—even the glorious appearing of the great God and our Savior Jesus Christ.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED in Nashua, on Monday, Aug. 16th, of cancer sore throat, Sister JANE CLAPP, daughter of Daniel and Roxanna Clapp, aged twenty two years and six months. Sister Clapp found peace with God at the early age of fourteen, and connected herself with the Free-will Baptist church, where she continued an acceptable member. About the year 1840, when the glorious news reached Nashua, that the very "same Jesus" that went up from the Mount of Olives, was about to come again, Sister C. was among the first to enrol her name among those that loved his appearing and kingdom. She suffered much bodily pain during the last summer, but kept about until three weeks before her death. The last meeting she attended with the brethren she gave in her testimony for God, which closed up her last work on earth. She was visited frequently by her brethren, especially by Bro. and Sister Thompson, who speak of her as one of the salt of the earth, who will be redeemed from death at the coming of Jesus. I. R. G.

Miscellaneous.

RAILROAD TO THE PACIFIC.

In 1836 the undersigned commenced (in person, and at his own cost,) the survey of a route for a national railroad from Lake Michigan to the Pacific, and directed public attention to the importance of the project, and in 1838 succeeded in obtaining from Congress an appropriation to defray the expenses of locating the first division of the line; and having ever since devoted his attention and exertions to the promotion of this great national object, now renews, as the most feasible mode of accomplishing it, his original proposition, viz., that an adequate grant of public land be made to the road, and on the following conditions:—

1st. The grant to consist of alternate sections, to be conveyed no faster than the work progresses, and the minimum price of the remaining alternates to be doubled; and thus government would be more than reimbursed, aside from all the other advantages the road secures them.

2d. Stock to be divided into shares of ten dollars, and every resident of the United States (man, woman, or child,) to be afforded the fair opportunity of subscribing for one share each before any are permitted to take a greater amount; thus securing to all an equal chance of participation in the control, honor, and profit of this glorious undertaking, designed to benefit not only every soul in the Union, but the world.

3d. Fifty cents per share to be paid in at the time of subscribing.

4th. The road to be managed by a board of directors, consisting of one from each State or Territory in the Union.

5th. The United States to enjoy for ever the free use of the road, for the transportation of her mails, troops, munitions of war, &c., and the right to purchase the road at any time, at a fair valuation.

6th. Newspapers and periodicals, editors, min-

isters of the gospels, missionaries, colporteurs, and all others engaged in "the diffusion of knowledge among men," to pass free upon the road.

Boston, Aug. 26, 1847. JOHN PLUMBE.

BENEVOLENT SOCIETIES.

The following are the statistics of some of the principal benevolent societies for the last year:—
American Bible Society.—Receipts, \$105,068; Bibles and Testaments printed, 671,500; Bibles and Testaments distributed, 626,878; grants of money to publish the Scriptures abroad, \$18,000.
American Tract Society.—Receipts, \$160,181; circulation, 515,975 volumes, 5,841,580 publications, or 153,575,624 pages; colporteurs employed, 267.

American Sunday School Union.—Receipts from donations, \$24,500; from sales, \$105,225; new publications, 82; missionaries employed, 29.

American Seamen's Friend Society.—Receipts, \$17,515. New chaplains have been appointed to Canton, Lahaina, and Mobile.

American Home Missionary Society.—Receipts, \$116,717; ministers of the gospel employed, 972; congregations aided, in whole or in part, 1470.

American Education Society.—Receipts, \$28,299; beneficiaries during their college course, 389; entered on the ministry, 63.

Foreign Evangelical Society.—Expenditures: in Europe, \$7,690; in Canada, \$1000; South America, \$309; Africa, \$540.

American Baptist Missionary Union.—Receipts, \$85,487 24.

American Baptist Home Missions.—Receipts, \$30,797; missionaries and agents employed, 140; stations, 505.

American and Foreign Bible Society.—Receipts, \$31,639; publications, 18,320 Bibles, and 26,200 Testaments; issues, 12,983 Bibles, and 57,053 Testaments.

American Baptist Publication Society.—Receipts, \$24,279.

American Jews' Society.—Receipts, \$6,690; Rev. J. Neander, of the Reformed Dutch church, Mr. S. Bonhomme, of the Methodist church, and the Rev. J. H. Bernheim, of the Lutheran Evangelical church, are missionaries of the Society.

The Presbyterian, Episcopal, and American Boards are not included in the above list.

The following table exhibits the receipts of French benevolent societies for the last year:—

Evangelical Society, \$42,813 00; Missionary Society, \$19,220 43; Deaconesses, \$18,750 00; French and Foreign Bible Society, \$16,860 50; Primary Instruction Society, \$8,575 12; General Interests Society, \$7,595 25; Tract Society, \$5,769 37; Protestant Bible Society, \$5,354 06.

WHAT CONSTITUTES A CHURCH?

What constitutes a Church?
Not Roman basilic or Gothic pile,
With fretted roof, tall spire, and long-drawn aisle;

These only mock thy search;
Fantastic sepulchres when all is said,—
Seek not the living Church among the dead.

What is a Church, indeed;
Not tripled hierarchy, or throned priest,
The stolen trappings of the Romish beast,

Altar, or well-sung creed,
Rites magical to save, to sanctify,
Nor aught that lulls the ear, or lures the eye.

A band of faithful men
Met for God's worship in an upper room,
Or canopied by midnight's starry dome,

On hill-side, or lone glen,
To hear the counsels of his Holy Word,
Pledged to each other and their common Lord.—

These, few as they may be,
Compose a Church, such as, in pristine age,
Defied the tyrant's zeal, the bigot's rage,—

For where but two or three,
Whatever place in Faith's communion meet,
There, with Christ's presence, is a Church complete.

"HARD SHELLED."

It will make some of your readers rub their eyes, and wonder if they are awake, to read that in the year 1847 there is an extensive organization of professedly Christian churches through Indiana, Kentucky, Tennessee, and part of Illinois, who are distinctly and openly opposed to Missionary Societies, Temperance Societies, and Sabbath Schools. Yet such are the "iron-side," or "hard-shelled" Baptists, as they are nicknamed by the populace. Their churches are somewhat numerous in the above-named States. That part of the Baptist church favorable to the benevolent institutions of the age, separated some years since from the others; and received the sobriquet of "Missionary Baptists." They oppose missionary societies, because their object is to pay ministers for preaching the gospel to the heathen; a duty which every minister should be ready to do, as did the primitive disciples, without money or scrip. They oppose temperance societies in churches, because their obligations as Christians cover all the ground of moral obligation; and a union with a temperance society is a tacit denial of this fundamental truth. They may be greatly belied by a slandering world, but many of them have the reputation of being whiskey

drinkers. I was informed, upon respectable authority, that members had been turned out of the church for signing a pledge. They oppose Sabbath Schools, because head knowledge of religion will not add to the piety or ultimate safety of the elect, and will not add to the condemnation and punishment of the reprobate. I may not have stated these several points fully, or with perfect accuracy, but I have done the best with my means of information. Cor. of Zion's Herald.

THE SERMON ON THE MOUNT.

Thus it Commences.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are they that mourn; for they shall be comforted.
3. Blessed are the meek; for they shall inherit the earth.
4. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the pure in heart; for they shall see God.

7. Blessed are the peace-makers; for they shall be called the children of God.

8. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

And thus it Closes.

1. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

2. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

3. Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock.

4. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

A TRUE PICTURE.

The all-absorbing question is how to acquire the greatest amount of wealth in the shortest space of time. This inquiry is pursued with intense enthusiasm, and to the exclusion of nearly everything besides. It engrosses the attention of all classes, ages, and conditions. The powers of genius are taxed, time and labor are contributed without grudging, and no sacrifice is spared that will forward the one great end.

Notwithstanding the increased facilities of learning, and the multiplied means of investigation, men seem to lose sight of the more noble pursuits, and become continually more absorbed in those which only call into exercise their lower faculties. Nothing seems capable of arresting the attention that does not strongly strike the sense. Nothing appears worthy of pursuit that does not promise an immediate improvement of one's pecuniary condition, or speedy accession to his animal enjoyments. Whatever is calculated to pamper the pride of man's heart, or add to the number of his physical comforts, is pursued with eagerness; but that which qualifies him for usefulness here, or happiness hereafter, is scarcely deemed worthy of regard. The value and importance of occupations are chiefly estimated in reference to their emoluments, and every enterprise is scouted of which the results are not immediate and tangible. Even personal qualities and traits of character are prized according to their adaptation to the pursuit of gain, and intellectual culture itself finds its chief recommendation in the fact, that it is fitted to facilitate the acquisition of wealth.

Merchants' Ledger.

GAMBLING IN BREAD STUFFS.

One of the wisest regulations ever issued by the Emperor of Russia, or by any other sovereign, is the forbidding of land owners and dealers in corn from making time-bargains for the sale and delivery of that article. The sale of corn in London to be delivered on a certain day forward, at a certain price, was carried on during the last season of scarcity to an astonishing extent, and millions of bushels of wheat were bought and sold by parties who never held a grain, but who, when the day of delivery came, paid or received the difference between the price stipulated for and the market-price of the day. This gambling had a bad effect upon the market, raising it or depressing it unduly. If it had only affected the parties to the transaction, it would not have signified so much; but it also affected the size of the poor man's loaf, and was injurious to the fair dealer and the bona fide holder of grain, who worked in the dark, and ran the risk of ruin without being aware of the cause, or being capable of averting it. Cor. of Nat. Intel.

To Correspondents.

We do not think that articles commenting on the course of brethren should be first published in the "Herald." If any are grieved at the course of others, they should address them in a spirit of love—ascertain their views, feelings, and the reasons of their course; and then they can better judge of their purposes. Matters between brethren should be between brethren; and the publication of an article from one brother, commenting on the course of another, when the writer entirely misapprehends, or is in doubt respecting the position of the other, would be productive of no good, and of only evil to all parties. "One believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth." Read the whole of Rom. 14th. "Every one of us shall give account of himself to God."

Bro. A. N. BENTLEY.—Your letter and explanation are received. We exonerate you from all intention of wrong, and wish, if we have misapprehended you, to recall any statement to that effect. This is all that we can do. We cannot enter into an endless controversy on sectarian questions. We have no unkind feelings towards our old friends, though we may differ from them in some matters. We have not pressed our views on our readers; and but for Mr. Stevens' attack on us, we should not have intruded the question at all. Even then we said as little as we could, and merely expressed plainly our views. If we had not made that statement, our integrity would have needlessly suffered, both in Europe and in this country.

You are not alone in calling us to an account in this matter. We have suffered much in several quarters on account of our present views of Christ, and have been urged to publish them; we have been reproached even. But we forbear. We have neither the time nor disposition to enter upon sectarian questions, to divide and distract those who are looking for the speedy coming of the Lord. Our object is not to set up a creed, or become a judge, or build up a party, or sect. We seek to prepare all, of all parties and sects, as much as in us lies, for the coming kingdom.

Bro. J. DANIELS.—You will retain the Tent, by all means, and do all the good you can with it. May God prosper you, and the dear brethren associated with you in the good work. Though the course taken by you has embarrassed us, yet we do not wish the work to be impeded in the West. We learn from your letter, that you are in debt about \$80 for the Tent. You will call on Bro. Armstrong, our agent in Milwaukee, for that amount in money, or books, and cancel the debt at once. We desire much to be with you, and aid you more, but at present it is not practicable.

Bro. WM. BRYANT.—It will not be possible for us to come at the time you state. We cannot give notice of the proposed meeting, neither, without your arrangement.

Bro. J. CUMMINGS.—We have not published your appointments this week. A letter has been addressed to you at Troy, Vt., requesting you to be in Boston Sunday, the 26th inst.

MERIDEN, CT.—We cannot comply with your request at present, but will the first opportunity.

MEXICO.—According to the latest news from the seat of war, Gen. Scott, after a hard and bloody battle near the ancient Aztec capital, has the command, if not the possession, of the Halls of the Montezumas. The loss is said to have been 1000 Americans, and 5000 Mexicans. The latter retreated, sent a flag of truce, and offered to treat for peace. More full particulars are necessary for an acquaintance of the full state of things. There were about 6000 Americans, against 32,000 Mexicans.

Later returns state that Gen. Scott has fought two battles with the Mexicans—the most fierce and sanguinary of any which have been fought during the hostilities with Mexico. In both these battles the Americans were victorious, and the enemy suffered severe loss. By the terms of the armistice entered into, neither army is to receive any reinforcements, nor construct any new de-

fences while it continues; nor advance beyond the lines occupied when it commenced; nor interfere with each other in any way, without forty-eight hours notice. It does not appear that the city had been occupied by our troops.

P. S. The editor of the Newark "Advertiser" states, that, after receiving the above news from Mexico, he consulted a clairvoyant on the subject, who said that the Mexicans violated the armistice, and that Gen. Scott took the city by assault, with immense loss to the Mexicans. This incident will be a sufficient test of the truth of Mesmerism.

Bro. A. WELLS, of Sugar Hill, N. H., writes us, under date of Sept. 11th:—"Our beloved Bro. Shipman is now gaining slowly, we think; but he is very feeble, and does not sit up, excepting to have his bed made. We entertain hopes that he will again recover his health, by the blessing of God. If there should be any alteration for the worse in Bro. S., I will inform you."

TOBACCO.—So despicable is every brute creature of the poisonous and deleterious quality of this plant, that no one of all the various tribes of beasts, birds, or reptiles, has ever been known to taste of it. It has been reserved to man alone to make of this poisonous plant an article of daily necessity for the gratification of his depraved appetite.—[Exchange paper.]

The above contains a mistake. There are three animals that are fond of it:—the tobacco-worm, the most disgusting reptile that crawls; the rock-goat of Africa, the most ferocious animal in existence; and MAN, or rather, a species of the genus man; for only a portion of the race have an appetite so vitiated, as to relish the filthy weed.

FUNNY MISTAKE.—It is stated that in cutting the motto for the inscription over the door of the new Catholic church, lately built, at Mine La Motte, in the southern part of this state, the holy father told the workman to cut upon it the following words: "My house shall be called the house of prayer," and to have it correct, he referred him to the verse in the Bible. The mason proceeded to work and cut the whole verse, as follows: "My house shall be called the house of prayer, but ye have made it a den of thieves!" The house was consecrated before the mistake was discovered. Upon ascertaining it, the context was puttyed up and painted over.

St. Louis Reveller.

Yellow Fever in New Orleans.—This epidemic has never been so severe as at this time, except in 1832, when the cholera raged with it. It is melancholy work to open a parcel of back mail newspapers from that city. They remind us of the pestilence, without looking at their obituary records. On the 3d of August, there were 111 interments, including 24 in the Lafayette cemetery—all died in 24 hours, and 90 of yellow fever. Among them we notice the names of Rev. Noah H. Packard, native of Abington, Mass., Theodore F. Blake, late of Boston, and T. M. Templeman, of Nashua.

Post.

State of Religion.—A correspondent in a neighboring town gives the following rather unpromising account of the occupations of a rainy Sunday in the country. His letter is dated the 12th:—"It has been a stormy day, and the meeting-house has not been opened. Most of the members of the society have been out shooting pigeons or firing at a mark. One of the elders has been 'working out his tax,' I suppose, as I noticed him mending the road in front of his house."

Providence Journal.

A Receipt.—Let every person keep a little pulverized charcoal in their bed-room, and on retiring, take about as much as can be placed on a sixpence, and work it about among the teeth with the tongue. If this be persevered in, it will not be long before there will be no such thing as a decayed tooth. Mrs. Childs says, in one of her excellent works, that decayed teeth may be restored to soundness by these means.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$504 46
JACOB KELSEY, of Anderson's Store, Morgan Co., O., wishes his paper stopped. He owes 2 00
Total delinquencies since June 1st, 1846. 506 46

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gore will give lessons from "Manses's French Course," at her residence, corner of Lime-street, a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 A. M. and 4 and 5 P. M.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

Big Tent Meetings.

TENTH MEETING—NEW YORK CITY.

Providence permitting, there will be a Big Tent meeting held in the city of New York, on the ground formerly known as Niblo's Garden, in Broadway, between Spring and Prince-streets, to commence on Wednesday morning, Sept. 22d, and continue (probably) over the Sabbath. Bro. Himes, Whiting, and Jones will attend. Bro. Litch is also expected. It is hoped that there will be on this occasion a general gathering of the faithful.

Such arrangements will be made for the entertainment of our friends from abroad, as the circumstances of the case will permit. Information may be obtained by applying at the Committee's Tent, on the ground.

WM. IDE.

ELEVENTH MEETING—RHODE ISLAND.

The Rhode Island meeting will be held at North Scituate, as that is the most central location, and will best accommodate those that may attend. It being so late in the season, we think it would be imprudent to camp on the ground; therefore we have procured a lot in the village on the main street, opposite the Advent Tabernacle. The brethren and sisters from abroad can be accommodated with rooms and lodging by the friends in the village, and at the hotels. There are two temperance hotels near the ground, (and no spirituous liquors sold in the place,) at which arrangements have been made for boarding, lodging, and house-keeping, on reasonable terms. The brethren will bring their bedding, as is usual in attending camp-meetings. Accommodation for those who wish to board themselves.

The camp-ground is 15 miles from Danielsonville depot; stage fare, 75 cts.—Advent meeting tickets can be had of the driver. Distance from Providence, 10 miles—fare, 37 1-2 cts. Those coming by Providence, will stop at the Manufacturer's Hotel. Tickets to be had of Bro. Sissons, No. 96 Westminster-street. The meeting will commence Oct. 6th, and continue over the Sabbath. Come, brethren and sisters, one and all, and join us in this feast of tabernacles. It may be the last we shall enjoy before the Lord's Tabernacle shall be with men.

Committee of Arrangements:—Elihu Bellows, D. C. Tourtelott, Seryl Cornell, A. S. Himes, M. O. Pray, H. W. Pray, J. Clark, of North Scituate, R. I. Thomas Snow, J. C. Pettis, H. O. Brown, of Providence. John White, H. Holmes, of North Attleboro, Mass. Daniel Reed, Benj. Tilly, of Bristol, R. I.; and Seth Spaulding, of South Killingly, Ct.

CONFERENCES.

The Lord willing, a Conference will be held in Poland, Me., on Meguire's Hill, commencing Saturday, Oct. 2d, at 10 o'clock, and continue several days, at the discretion of the Conference. The brethren and sisters scattered abroad are affectionately invited to attend, and they will be accommodated as well as we are able to do so. We have engaged Bro. O. R. Fassett and Edwin Burnham to attend; and it is quite possible that Bro. Churchill will be with us. We ardently desire the attendance of the people generally, and that the Lord would grant them a listening ear. It is expected that our brethren in the ministry in the State, who can, will punctually attend. (In behalf of the brethren.)

J. TURNER.

A Conference will be held, if God permit, at Kensington, N. H., at the Town House, to commence on the Friday before the last Sabbath in Oct., at 10 o'clock, and continue over the Sabbath. Come all that can.

EDWIN BURNHAM.

APPOINTMENTS.

The Lord willing, I will preach at Grafton, Vt., the 20th and 21st of Sept. 6-12 P. M.; Springfield, the 22d and 23d, 6-12 P. M.; Mount Hawley, the 25th and 26th, commencing on Saturday, 10 A. M.

R. V. LYON.

The Lord willing, I will attend conferences at Kent, Ct., Sept. 18th and 19th, and Bristol, the 25th and 26th, and onward in places where the brethren may think best. Will the brethren in the vicinity of the above places, who desire me to visit them, notify me?

I. ADRIAN.

The Lord willing, I will be with the brethren at North Springfield, Vt., Sunday, the 26th inst.

A. SHERWIN.

The Lord willing, I will preach in South Reading Sunday, Oct. 3d.

WESLEY BURNHAM.

Providence permitting, I will preach in Salem, Mass., the first Sabbath in Oct.

I. R. GATES.

The Lord willing, I will preach at Concord, N. H., Lord's day, Sept. 25th; at Pittsfield, the 27th; at Stratford, the 28th; at New Durham, the 29th; Wolfboro', the 30th; at Tiltonboro, Oct. 3d; at Eaton, the 5th; at Dover, the 5th; at Portsmouth, the 16th. Those which come on the week days, will be held either at 5, or 7 P. M., as it may be thought best.

J. WESTON.

God willing, I will fulfil the following appointments: Toronto, Oct. 10th, 10 A. M.; Bro. Truett's, the 11th 8 P. M.; Bro. Wallis's, the 12th, 8 P. M.; Bro. Anguish McKim's, the 13th, 8 P. M.; Nassagway, Nelson, Bro. Campbell's, the 17th, 10 A. M.; Bro. Buros's, the 19th, 8 P. M. I expect Bro. Thompson to accompany me.

DAN'L CAMPELL.

BUSINESS NOTES.

O. Elliott—You can get the "200 Stories" at Bro. Tracy's, in N. Y., for 37 1-2 cts. We cannot inform you of the price of the paper. Appleton may have them. We do not know the price.

J. Aikin—As you directed.

I. Fancher—We had received nothing from you since the \$5 in Feb. Nor do we recollect the communication you speak of. We think it must have miscarried.

J. Howells, \$1—We send the pamphlet; but have not, and had not in the week, the other papers. If we had them we should have sent them, pay or no pay.

H. Robins, \$2—We have sent the tracts. Should have sent some of No. 1, but were out.

H. Tanner—Your draft was received. We have had no return from New York. You recollect the Express man refused to give a receipt for the draft on New York. They now say they know nothing respecting it, and cannot find the information with the name of the firm you drew on. Please, therefore, write us the name, that we may make further inquiries.

J. Cummings—The paper is regularly sent to C. J. Hanes, Pittsburg, N. H.

J. Adams—The paper is sent to W. Peck, jr., Jeffersonville, Wayne Co., O.

C. P. Whitton, \$5—We have sent the books by Fitchburg Express.

WEST INDIA MISSION.

O. Elliott.

NOTICES.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion. Fallacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: A Letter to the Rev. Dr. Raffles, on the subject of the Jubilee Hymn," by a Protestant Nonconformist Layman. 36 pp. Price, 4 cts.; 37 1-2 per doz.; \$2.50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine. By the Rev. Moutant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification. By the Rev. Moutant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price, 37 1-2 cts. retail, 33 1-3 wholesale.

CRUDEN'S CONCORDANCE.—Price \$1.50 bound in sheep, and \$1.25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Sylvester Bliss. Boston. Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1-2 cents, or \$5 per dozen.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TUNER'S Dispensational Chart. Price, 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday in Independence Hall, No. 88 Sixth Avenue, between Waverly-place and Eighth-street, at the usual hours for worship. The public are affectionately invited to attend. Seats free. Sabbath school and Bible class at 9 A. M. and 2 P. M., in the same place.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

*The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at OUR OLD PLACE, the Saloon of the Chinese Museum, in 5th-street, between Walnut and Chestnut-sts.

J. LITCH.

The Advent congregation in Baltimore hold their meetings three times every Lord's day, in the Franklin Saloon, on North-street, third door from Baltimore-street, east side.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Advent meetings in Lawrence (new city).—Friends residing in, or visiting this place, or vicinity, will find a band of believers on the Sabbath at the School-house on Haverhill-street, near the corner of Hampshire-street.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

Advent meetings in Providence, R. I., are held three times on the Sabbath, and on Tuesday evening, in Hopkin's Hall, entrance 33 Westminster-street (formerly Market-street).

A correct and splendid lithograph, from a daguerotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

Bro. N. A. Hitchcock's address is Tyler P. O., Waukegan Co., Ill.

AGENTS

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham. Brimfield, Mass.—Lewis Benson. Buffalo, N. Y.—J. J. Porter. Champlain, N. Y.—Henry Buckley. Cincinnati, O.—John Kilch. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, jr. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—Leonard Kimball. Milwaukee, W. T.—Luzerne Armstrong. New Bedford, Mass.—Henry V. Davis. New York City—William Tracy, 71 Forsyth-street. Orrington, Maine—Thomas Smith. Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh. Tallman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchison. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Sept. 16.

Bro. have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald" will please send it to be credited.

E. Billings, v 13; J. Kendall, v 15; N. Smith, 359—each 50 cts.—W. Barber, v 14; S. Parker, 363; S. Leonard, 363; E. E. Thompson, 358; Geo. Swasy, 358; L. N. Watkins, v 14; W. Watkins, v 14; D. Brown, v 15; D. Ritson, 358; J. G. Makenzie, 332; E. G. Geisel, v 14; Wm. Peck, v 13; J. P. Hall, v 14; L. Royce, v 14; P. Densmore, v 15; J. Makenzie, 400; S. Dow, v 14—each \$1.—J. Aikin, v 15; Mrs. H. D. Fairchild, 256—do Mrs. C. Chandler; J. Pearson, on acct.; J. Williams, 282 in full; F. Millet, v 14; J. Meguire, v 15; H. Bundy, v 18; S. Smith, v 13—each \$2.—O. Elliott, v 15—\$3.—L. Jackson, \$5.



ADVENT

HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 8.

BOSTON, SATURDAY, SEPTEMBER 25, 1847.

WHOLE No. 334.

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AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

Faces of Flint, and Foreheads of Adamant.

Oh! for a spirit bold
To speak the truth of God;
To follow in the fearless path,
That hath before been trod,

By prophets, and the men
Who heard God's words of grace,
And with the Eternal stood and talked,
In friendship, face to face!

Oh! that with courage fired,
I might uncensured tell—
It to the wicked shall be "ill,"
And to the righteous "well."

Before ungodly men
Ne'er may I shrink or quail,
But boldly speak, believing still
God's promise will not fail.

Mine be the arduous task
For God to take a stand,
Against the streams of vice and sin
That overflow the land!

And when the enemy
Shall like a flood come in,
With a calm boldness, trust in God,
The victory to win! Golden Rule.

Inspiration of the Jewish Prophets.

BY ALEXANDER KEITH, D. D.

(Continued from our last.)

PROPHECY.

"A pasture of flocks: there shall the lambs feed after their manner: and the waste places of the fat ones shall strangers eat," *Isa.* 32:5, 14.

FULFILLMENT.

"All the parts of Galilee which afford pasture are occupied by Arab tribes, around whose brown tents the sheep and lambs gambol to the sound of the reed, which at night-fall calls them home."—*Malte Brun, vol. ii., p. 148.*

PROPHECY.

"The multitude of the city shall be left," *Isa.* 32:5, 14. "The defended city shall be left desolate, and the habitation forsaken, and left like a wilderness," *Isa.* 27:10.

FULFILLMENT.

"There are innumerable monuments which depose in favor of the great population of high antiquity, such as the prodigious quantity of ruins dispersed over the plains, and even in the mountains, at this day deserted."—*Volney's Travels, vol. ii., p. 368.*

PROPHECY.

"When the boughs thereof are withered, they shall be broken off; the women come and set them on fire," *Isa.* 27:10.

FULFILLMENT.

"The olive-trees (near Arimathea) are daily perishing through age, the ravages of contending factions, and even from secret mischief. The Mamelukes having cut down all the olive-trees, for the pleasure they take in destroying, or to make fires, Yafa has lost its greatest commerce."—*Volney's Travels, vol. ii., pp. 332, 333.*

PROPHECY.

"For it is a people of no understanding," *Isa.* 27:11.

FULFILLMENT.

"The most simple arts are in a state of barbarism; the sciences are totally unknown."—*Travels, vol. ii., p. 442.*

PROPHECY.

"Your cities burned with fire," *Isa.* 1:7.

FULFILLMENT.

"A place lately ravaged with fire and sword would have precisely the appearance of this village (Loudj, Lydda). Ramla is in almost as ruinous a state."—*Travels, vol. ii., pp. 332, 333.*

PROPHECY.

"Many pastors have destroyed my vineyard, they have trodden my portion under foot," *Jer.* 12:10.

FULFILLMENT.

"Like the Turkmen, the Kurds are pastors and wanderers. A third wandering people in Syria are the Bedouin Arabs. The Turkmen, the Kurds, and the Bedouins, have no fixed habitations, but keep perpetually wandering, with their tents and herds." Chap. xxiii. of "Volney's Travels" is entitled, "Of the Pastoral or Wandering Tribes of Syria."—*Vol. i., p. 367, &c.*

PROPHECY.

"They have made my pleasant portion a desolate wilderness, the whole land is made desolate," *Jer.* 12:10, 11.

FULFILLMENT.

"With its numerous advantages of climate and soil, it is not astonishing that Syria should always have been esteemed a most delicious country."—*Travels, vol. i., p. 321.* "I have seen nothing but solitude and desertion."—*Ruins, p. 7.*

PROPHECY.

"The spoilers are come upon all high places through the wilderness," *Jer.* 12:12.

FULFILLMENT.

"These precautions (against robbers) are above all necessary in the countries exposed to the Arabs, such as Palestine, and the whole frontier of the desert."—*Trav., vol. ii., p. 417.*

PROPHECY.

"No flesh shall have peace."

FULFILLMENT.

"War, famine, and pestilence assail them at every turn."—*Ruins, p. 9.*

PROPHECY.

"They have sown wheat, but shall reap thorns; they have put themselves to pain, but shall not profit."

FULFILLMENT.

"Man sows in anguish, and reaps vexation and care."—*Ruins, p. 11.* "They would not be permitted to reap the fruit of their labors."—*Trav., vol. ii., p. 435.*

PROPHECY.

"They shall be ashamed of your revenues," *Jer.* 12:13.

FULFILLMENT.

"The annual sum paid by Syria into the treasury of the Sultan amounts to 2345 purses.

"For Aleppo . . . 800
Tripoli . . . 750

Damascus . . . 45
Acre . . . 750
Palestine . . . 2345 purses.

("Or £112,135.")—*Trav., vol. ii. p. 360.*

PROPHECY.

"Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, they shall eat their bread with astonishment; that her land may be desolate from all that is therein, because of the violence of all them that dwell therein," *Ezek.* 12:19.

FULFILLMENT.

"The peasants are everywhere reduced to a little cake of barley or dourra, to onions, lentils, and water." "Dread prevails through the villages." "The arbitrary power of the Sultan, transmitted to the pacha and to all his sub-delegates, by giving a free course to extortion, becomes the main spring of a tyranny which circulates through every class, while its effects, by a reciprocal re-action, are everywhere fatal to agriculture, the arts, commerce, population; in a word, EVERYTHING which constitutes the power of the state."—*Trav., vol. ii., pp. 378, 379, 412, 477.*

PROPHECY.

"Ye shall be as a garden that hath no water," *Isa.* 1:30. "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?"—*Jer.* 12:4.

FULFILLMENT.

"The remains of cisterns are to be found (throughout Judea) in which they (the Israelites) collected the rain water; and traces of the canals by which these waters were distributed on the fields."—*Malte Brun's Geography, vol. ii., pp. 150, 151.*

"We here see none of that gay carpeting of grass and flowers which decorate the meadows of Normandy and Flanders. The land of Syria has almost always a dusty appearance. Had not these countries been ravaged by the hands of man, they might perhaps at this day have been shaded by forests."—*Trav., vol. ii., p. 359.*

PROPHECY.

"And the cities that are inhabited shall be laid waste, and they shall know that I am the Lord," *Ezek.* 12:20.

FULFILLMENT.

"Every day I found in my route villages deserted, and cities in ruins."—*Ruins, c. i.*

PROPHECY.

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaming of grapes when the vintage is done," *Ezek.* 12:4. "The glory of Jacob shall be made thin," *Isa.* 17:4.

FULFILLMENT.

"I looked for the ancient people and their works: and all that I could find was a faint trace, like to what the foot of the passenger leaves on the sand."—*Ruins, c. ii.*

PROPHECY.

"But yet in it shall be a tenth; and it shall return and be eaten, as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves," *Isa.* 6:13.

FULFILLMENT.

"The land of the plains is FAT AND LOAMY, and exhibits every sign of the greatest fecundity. Were nature assisted by art, the productions of the most distant countries might be produced within the distance of twenty leagues."—*Trav., vol. i., pp. 308, 317.*

"Galilee would be a paradise were it inhabited by an industrious people, under an enlightened government."—*Malte Brun's Geog., vol. ii., p. 148.*

PROPHECY.

"The city that went out by a thousand shall leave a hundred," *Amos* 5:3.

FULFILLMENT.

"A tract from which a hundred individuals draw a scanty subsistence formerly maintained thousands."—*Pierre Belo, quoted by Malte Brun.*

PROPHECY.

"I will make SAMARIA as a heap of the field, and as plantings of a vineyard."

FULFILLMENT.

"This great city is wholly converted into gardens."—*Maundrel's Travels, p. 78.*

PROPHECY.

"And I will pour down the stones thereof into the valley, and I will discover the foundations thereof," *Mic.* 1:6.

FULFILLMENT.

"The relative distance, local position, and unaltered name of Sebaste, leave no doubt as to the identity of its site; and its local features are equally seen in the threat of Micah."—*Buckingham's Trav. in Palestine, pp. 511, 512.*

PROPHECY.

"O CANAAN, the LAND OF THE PHILISTINES, I will even destroy you: the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks," *Zeph.* 2:5, 6.

FULFILLMENT.

"In the plain between Ramla and Gaza," (the plain of the Philistines, along the sea-coast,) "the houses are so many huts, sometimes detached, at others ranged in the form of cells around a court-yard, enclosed by a mud wall. In winter they (the inhabitants) and their cattle may be said to live together, the part of the dwelling allotted for themselves being only raised two feet above that in which they lodge their beasts."—*Volney's Trav., vol. ii., p. 335.*

PROPHECY.

"The remnant of the Philistines shall perish," *Amos* 1:8.

FULFILLMENT.

"All the rest is a desert."—*Trav., v. ii., p. 336.*

PROPHECY.

"I will send a fire upon the wall of GAZA, which shall devour the palaces thereof," *Amos* 1:7.

FULFILLMENT.

"The ruins of white marble some-

times found at Gaza prove that it was formerly the abode of luxury and opulence."—*Trav., v. ii., p. 340.*

PROPHECY.

"The king shall perish from Gaza," *Zech. 9:5.* "Baldness is come upon Gaza," *Jer. 47:5.*

FULFILLMENT.

"It is no more than a defenceless village."—*Trav., v. ii., p. 340.*

PROPHECY.

"Askelon shall be a desolation," *Zeph. 2:4.* "Askelon shall not be inhabited," *Zech. 9:5.*

FULFILLMENT.

"The deserted ruins of Azkalan."—*Trav., v. ii., p. 338.*

PROPHECY.

"I will cut off the inhabitants from Ashdod," *Amos 1:8.*

FULFILLMENT.

"We met successively with various ruins, the most considerable of which are at Ezdoud, famous at present for its scorpions."—*Trav., v. ii., p. 338.*

PROPHECY.

"Lebanon is ashamed and hewn down," *Isa. 33:9.* "The forest of the vintage is come down," *Zech. 11:2.* "The high ones of stature shall be hewn down," &c., *Isa. 10:33.*

FULFILLMENT.

"Among the crags of the rocks (on Lebanon) may be seen the no very magnificent remains of the boasted cedars."—*Trav., v. i., p. 292.*

PROPHECY.

"The rest of the trees of his forest shall be few: that a child may write them," *Isa. 10:19.*

FULFILLMENT.

"There are but four or five of these trees which deserve any notice."—*Trav., v. i., 292.*

PROPHECY.

"Ammon. I will stretch out my hand upon thee. I will destroy thee," *Ezek. 25:7.*

FULFILLMENT.

"All this country, formerly so populous and flourishing, is now changed into a vast desert."—*Seetzen's Trav. p. 34.*

PROPHECY.

"I will deliver thee for a spoil to the heathen," *Ezek. 25:7.*

FULFILLMENT.

"The far greater part of the country is uninhabited, being abandoned to the wandering Arabs."—*Seetzen's Trav., p. 37.*

PROPHECY.

"I will make Rabbah (the chief city) of the Ammonites a stable for camels,"

FULFILLMENT.

"We met numbers of Arabs with their camels."—*Seetzen's Trav., p. 37.*

PROPHECY.

"And a couching place for flocks," *Ezek. 25:5.*

FULFILLMENT.

"The keepers drive in goats for shelter during the night." Mr. Buckingham relates, that at Amman he "lay down among flocks of sheep and goats, and that he was almost entirely prevented from sleeping by the bleating of flocks."—*Travels among the Arab Tribes, pp. 72, 73.*

PROPHECY.

"Rabbah shall be a desolate heap," *Jer. 49:2.*

FULFILLMENT.

"The buildings exposed to the atmosphere are all in decay. The plain is covered with the remains of private buildings," &c.—*Burchhardt's Travels in Syria, pp. 359, 360.*

PROPHECY.

MOAB. "The spoiler shall come upon every city, and no city shall escape. The cities thereof shall be desolate, without any to dwell therein. Judgment is come upon all the cities of the land of Moab, far and near," *Jer. 48:8, 9.*

FULFILLMENT.

"The ruins of Eleale, Heshbon, Meon, Dibon, Arer, still subsists to illustrate the history of the Beni Israel." Burchhardt enumerates many ruined sites within its boundaries.—*Travels in Nubia, p. 38. Travels in Syria, p. 370.*

PROPHECY.

"The days come, saith the Lord, that I will send unto Moab wanderers, that shall cause him to wander," *Jer. 48:12.*

FULFILLMENT.

Of Moab, Burchhardt writes: "Wherever the Bedouins (wandering Arabs) are masters of the cultivators, the latter are soon reduced to beggary by their unceasing demands."—*Travels in Syria, p. 381.*

PROPHECY.

"O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove, that maketh her nest in the sides of the hole's mouth," *Jer. 48:28.*

FULFILLMENT.

"The wretched peasants retire among the rocks which border on the Dead Sea." *Volney's Trav., vol. ii., p. 334.* "There are many families living in caverns"—"inhabitants of the rocks."—*Seetzen's Trav., p. 26.* "There are many artificial caves in a large range of perpendicular cliffs, in some of which are chambers and small sleeping apartments."—*Captains Irby and Mangles' Trav., p. 473.*

PROPHECY.

"Moab shall be a derision. As the wandering bird cast out of her nest, so the daughters of Moab shall be at the ford of Arnon," *Isa. 16:2.*

FULFILLMENT.

"In the Valley of Wale," bordering on the Arnon, Burchhardt observed "a large party of Arabs Shererat encamped. They wander about in misery, the women wearing but a loose shirt hanging in rags about them."—*Trav., pp. 370, 371.*—(To be continued.)

The Counterfeit Messiah of 1666.

(Continued from our last.)

Notwithstanding the disciples of Sabbatai Sevi were so numerous, yet many opposed his doctrine, publicly avouching that he was an impostor and deceiver of the people. Amongst them was one Samuel Pennia, a man of a good reputation in Smyrna, who, arguing in the synagogue that the present signs of the coming of the Messiah were not apparent, either according to Scripture, or the doctrine of the Rabbins, raised such a sedition and tumult among the Jews, as not only prevailed against arguments, but had also against his life, had he not timely conveyed himself out of the synagogue, and thereby escaped the hands of the multitude, who now could more easily endure blasphemy against the law of Moses, and the profanation of the sanctuary, than contradiction of the doctrine of Sabbatai. But howsoever it fell out, Pennia in a short time becomes a convert, and preaches up Sabbatai for the son of God, and deliverer of the Jews; and not only he, but his whole family; his daughters prophesy and fall into strange extasies; and not only his, but four hundred men and women prophesy of the growing kingdom of Sabbatai, and young infants, who could yet scarce stammer out a syllable to their mothers, repeat and pronounce plain the name of Sabbatai, the Messiah and Son of God. For thus far had God permitted the devil to delude this people that their very children were for a time possessed, and voices heard to sound from their stomachs and entrails; those of riper years fell first into a trance, foamed at the mouth, and recounted the future prosperity and deliverance of the Israelites, their visions of the lion of Judah, and the triumphs of Sabbatai; all which were certainly true, being effects of diabolical delusion, as the Jews themselves have since confessed unto me.

With these concomitant accidents and successes, Sabbatai Sevi, growing more presumptuous, that he might correspond with the prophecies of the greatness and dominion of the Messiah, proceeds to an election of those princes which were to govern the Israelites in their march towards the Holy Land, and to dispense justice after their restoration. The names of them were these which follow, men well known in Smyrna, who never had ambition to aspire to the title of princes, until a strange spirit of deceit and delusion had moved them, not only to hope for it as possible, but to expect it as certain.

Isaac Silveia—King David; Salomon Lagnado—was Solomon; Salomon Lagnado, jr.—named Quovau; Joseph Gophen—Uzziah; Moses Galente—Josaphat; Daniel Pinto—Hilkiah; Abraham Scandale—Jotham; Mokiah Gaspar—Zedekiah; Abraham Leon—Ahas; Ephraim Arditi—Joram; Salom Carmo—Ahab; Mataffia Asehenesi—Asa; Meir Alcaira—Rehoboam; Jacob Loxas—Ammon; Mordecai Jessurun—Jehochim; Chaim Inegna—Jeroboam; Joseph Scavillo—Abia; Conon Nehemias—was Zorobabel; Joseph del Caire—named Jaos; Eliakim Scavit—Amasia; Abraham Rubio—Josiah; Elias Sevi had the title of the King of kings; Elias Azar his vice king, or vizier; Joseph Sevi, the king of the kings of Judah; Joseph Inernuch, his vice-king.

In this manner things ran to a strange height of madness among the Jews at Smyrna, where appeared such pageantry of greatness, that no comedy could equal the mock-shows they represented; and though none durst openly profess any scruple or doubt of this commonly received belief, yet for confirmation of the Jews in their faith, and astonishment of the Gentiles, it was judged no less than necessary that Sabbatai should show some miracles whereby to evince to all the world that he was the true Messiah; and as the present occasion seemed to require an evidence infallible of this truth, so it was daily expected by the vulgar, with an impatience suitable to humors exposed to novelty; who out of every action and motion of their prophet, began to fancy something extraordinary and supernatural. Sabbatai was now horribly puzzled for a miracle, though the imagination of the people was so vitiated that any legerdemain, or sleight of hand would have passed more easily with them for a wonder than Moses striking the rock for water, or dividing the Red Sea. And an occasion happening that Sabbatai was, in behalf of his subjects, to appear before the Cadi, or judge of the city, to demand ease and relief of some oppressions which aggrieved them; it was thought necessary a miracle should be now or never, when Sabbatai appearing with a formal and pharisaical gravity which he had starched on, some on a sudden avouched to see a pillar of fire between him and the Cadi, which report presently was heard through the whole room, filled with Jews that accompanied Sabbatai, some of whom, who strongly fancied it, vowed and swore they saw it; others in the outward yard, or that could not come near to hear or see for the crowd as speedily took the alarm, and the rumor ran and received belief by the women and children at home in a moment, so that Sabbatai Sevi returned to his house triumphant, fixed in the hearts of the people, who now needed no farther miracles to confirm them in their faith. And thus was Sabbatai exalted, when no man was thought worthy of communication who did not believe him to be the Messiah: others were called Kophrim, Infidels, or heretics, liable to the censure of excommunication, with whom it was not lawful so much as to eat; every man produced

his treasure, his gold and jewels, offering them at the feet of Sabbatai, so that he could have commanded all the wealth of Smyrna, but he was too subtle to accept their money, lest he should render his design suspected by acts of covetousness. Sabbatai Sevi having thus fully fixed himself in Smyrna, and filled other places with rumors of his fame, declared that he was called by God to visit Constantinople, where the greatest part of his work was to be accomplished; in order whereunto he privately shipped himself with some few attendants in a Turkish salack in the month of January, 1666, lest the crowd of his disciples, and such who would press to follow him should endanger him in the eyes of the Turks, who already began to be scandalized at the reports and prophecies concerning his person. But though Sabbatai took few in the vessel with him, yet a multitude of Jews travelled over land to meet him again at Constantinople, on whom all their eyes and expectations were intent. The wind proving northerly, as it is commonly on the Hellespont, Sabbatai was thirty-nine days on his voyage, and yet the vessel not arrived, so little power had this Messiah over the sea and winds; in which time news being come to Constantinople, that the Jews' Messiah was near, all that people prepared to receive him with the same joy and impatience as was expressed in other parts where he arrived. The grand vizier (then also at Constantinople, being not yet departed on his expedition to Candia) having heard some rumors of this man, and the disorder and madness he had raised among the Jews, sent two boats, whilst the salack was detained by contrary winds, with commands to bring him up prisoner to this port, where accordingly Sabbatai being come, was confined in the most loathsome and darkest dungeon in the city, there to remain in expectation of the vizier's sentence. The Jews were not at all discouraged at this ill treatment of their prophet, but farther confirmed in their belief of him as being the accomplishment of the prophecy of those things which ought to precede his glory and dominion: which consideration induced the chiefest persons amongst the Jews to make their visits and addresses to him, with the same ceremony and respect in the dungeon as they would have done had he then sat exalted on the throne of Israel: several of them, with one Anacago by name, a man of great esteem amongst the Jews, attended a whole day before him, with their bodies bending forward and hands crossed before them, (which are postures of humility and service in the Eastern countries) the indecency of the place, and present subjection, not having in the least abated their high thoughts and reverence towards his person. The Jews in Constantinople were now become as mad and distracted as they were in other places, all trade and traffic forbidden, and those who owed money, in no manner careful how to satisfy it; amongst which wild crew some were indebted to our merchants at Galatia, who not knowing the way to receive their money, partly for their interest, and partly for curiosity, thought fit to visit Sabbatai, complaining that such particular Jews upon his coming, took upon them the boldness to defraud them of their right, and desired he would signify to these his subjects his pleasure to have satisfaction given: whereupon Sabbatai with much affection took pen and paper, and wrote to this effect:—

"To you of the nation of the Jews, who expect the appearance of the Messiah, and the salvation of Israel, peace without end. Whereas we are informed that you are indebted to several of the English nation: it seemeth unto us to order you to make satisfaction for these, your debts: which if you refuse to do and not obey

us; herein; know you, that then you are not to enter with us into our joy and dominions."

In this manner Sabbatai Sevi remained a prisoner at Constantinople for the space of two months; at the end of which, the vizier signified his expedition for Candia, and considering the rumor and disturbance the presence of Sabbatai had made already at Constantinople, thought it not secure to suffer him to remain in the imperial city, whilst both the Grand Seignior and himself were absent; and therefore changes his prison to the Dardanelles, otherwise called the castle of Abdos, being on the Europe side of the Hellespont, opposite to Sestos, places famous in Greek poetry. This removal of Sabbatai from a worse prison to one of better air, confirmed the Jews with a greater confidence of his being the Messiah, supposing that had it been in the power of the vizier, or other officers of the Turks, to have destroyed his person, they would never have permitted him to have lived to that time, in regard their maxims enforce them to put all jealousies and suspicions of ruin to their state, by the death of the party feared, which much rather they ought to execute on Sabbatai, who had not only declared himself the king of Israel, but also published prophecies fatal to the Grand Seignior and his kingdoms.

With this consideration, and others proceeding, the Jews flock in great numbers to the castle, where he was imprisoned, not only from the neighboring parts, but also from Poland, Germany, Leghorn, Venice, Amsterdam, and other places where the Jews reside; on all whom, as a reward of the expense and labors of their pilgrimage, Sabbatai bestowed plenty of his benedictions, promising increase of their store, and enlargement of their possession in the Holy Land. And so great was the confluence of the Jews to this place, that the Turks thought it requisite to make their advantage thereof, and so not only raised the price of their provisions, lodgings, and other necessities, but also denied to admit any to the presence of Sabbatai, unless for money, setting the price sometimes at five, sometimes at ten dollars, more or less, according as they guessed at the abilities, or zeal for the person, by which gain and advantage to the Turks, no complaints or advice were carried to Adrianople, either of the concourse of people, or arguments amongst the Jews in that place, but rather all civilities and liberty indulged unto them, which served as a farther argument to ensnare this poor people in the belief of their Messiah.

During this time of confinement, Sabbatai had leisure to compose and institute a new method of worship for the Jews, and principally the manner of the celebration of the day of his nativity, which he prescribed in this manner:—

BRETEREN, and my people, men of religion inhabiting the City of Smyrna, the renowned, where live men, and women, and families: peace be unto you from the Lord of peace, and from me his beloved Son, King Solomon: I command you that the ninth day of the month of Ab (which according to our account answered that year to the month of June) next to come, you make a day of invitation, and of great joy, celebrating it with choice meats, pleasant drinks, with many candles and lamps, with music and songs, because it is the day of the birth of Sabbatai Sevi, the high king above all kings of the earth. And as to manners of labor, and other things of like nature, do as becomes you upon a day of festivals. To converse with Christians on that day is unlawful, though your discourse be of matters indifferent; all labor is forbidden, but to sound instruments is lawful. This shall be the method and substance of

your prayers on this day of festival:—After you have said, "Blessed be thou, O holy God!" then proceed and say, "Thou hast chosen us before all people, and hast loved us, and hast been delighted with us, and hast humbled us more than all other nations, and hast sanctified us with thy precepts, and hast brought us near to thy service, and the service of our king. The holy, great and terrible name thou hast published amongst us, and hast given us, O Lord God, according to thy love, times of joy, of festivals, and times of mirth, and this day of consolation or a solemn convocation of holiness, for the birth of our king, the Messiah, Sabbatai Sevi, thy servant, and first born son in love, through whom we commemorate our coming out of Egypt." And then you shall read for your lessons the 1st, 2d, and 3d chapters of Deuteronomy, to v. 17, appointing for the reading thereof five men, in a perfect and uncorrupted Bible, adding thereunto the blessings of the morning, as are prescribed for days of festival; and for the lesson out of the prophets, usually read in the synagogue every Sabbath, you shall read the 31st chapter of Jeremiah. To your prayer called mustaf (used in the synagogue every Sabbath, and solemn festival) you shall adjoin that of the present festival, instead of the sacrifice of addition; of the returning of the Bible to its place, you shall read with an audible voice, and clear sound, the 95th Psalm. And at the first praises in the morning, after you have sung Psalm 91, and just before you sing Psalm 93, you shall repeat Psalm 152; but in the last verse, where it is said, "As for his enemies, I shall clothe them with shame, but upon himself shall the crown flourish;" in the place of upon himself, you shall read, upon the Most High; after which shall follow the 126th Psalm, and then the 113th to the 119th.

At the consecration of the wine upon the vigil, or eve, you shall make mention of the feast of consolation, which is the day of the birth of our king the Messiah, Sabbatai Sevi, thy servant, and first born Son, giving the blessing as followeth: Blessed be thee, our God, king of the world, who hast made us to live, and hast maintained us and hast kept us alive unto this time. Upon the eve of this day you shall read also the 51st Psalm, as also the 132d and 116th Psalms, which are appointed for the morning praises. And this day shall be unto you for a remembrance of a solemn day unto eternal ages, and a perpetual testimony between me and the sons of Israel.

Audite audiendo, and manducate bonum.

Besides which order, and method of prayers for solemnization of his birth, he prescribed other rules for divine service, and particularly published the same indulgence and privilege to every one who should pray at the tomb of his mother, as if he had taken on him a pilgrimage to pray and sacrifice to Jerusalem.—*To be continued.*

The Grandeur of the Apocalypse.

BY E. B. ELLIOTT, A. M.

Thus was the most perfect order and plan, as well as the fittest scenery, provided for the due unfolding of the Apocalyptic drama.—As to its dignity and grandeur, who can express it? Its subject nothing less than the prolonged conflict, even to its termination, between the antagonistic powers of Christ's true church and the world:—its moral, that whereas at the beginning, the crown and glory and dominion appeared attached to the potentates of this world, and the church oppressed and low,—at the ending, dominion and crown and glory were seen all to pass away from the men of this world, and to be transferred to the saints and church of Christ! And then

such a theatric scene! such music! such an audience! Oh, in the comparison, how did the boasted splendor of the grandest of the Roman Imperial theatric displays, exhibited in the proud capital of the world, fade into meanness!

And more especially was its pre-eminent grandeur manifest in this additional circumstance characterizing it, that the evangelist was admitted, as it were, behind the scenes in the figuration of the great mundane drama; and, in what past in the secret recess of the Holy of Holies, permitted to behold Him, and His acting, who was the Almighty Overruler of all. I have already just hinted at this matter; and I must now beg for a little while to detain the reader, that he may consider with me beforehand somewhat in detail the grand lessons that thus, as the drama proceeded, were set before St. John.

And, first, there was thus manifested to him the real origin of events in the throne of God and of the Lamb. Hence, he saw, the lightnings, thunderings, and voices, that had their echos in the changes of this world: hence the commission of angels with their invisible and mysterious agencies: hence the casting of the burning coals of wrath on this earth's inhabitants. Man is apt in these things to look only to second causes. The inner-temple vision, in the exact spirit of Bible history, directed the apostle's eye to the great first cause of them all, in the glorious high throne of the sanctuary.

Secondly, there was thus strikingly marked out to St. John, the very reasons and motives which dictated these counsels of Him that sat upon the throne, thus ordering all things. It is the true and sublime saying of the great philosopher, that the "divine mind is the sensorium of the universe." And, as the evangelist marked what was said and what was done in the inner temple, he might see that there was nothing of all that passed on earth unobserved of the divine mind, nothing unfelt by it. Thither, he perceived, came up the memorial of the sins of its inhabitants, while immature as yet, and when fully ripe; each with its own call for judgment: thither, above all, what concerned his own people, his saints of the church militant. Not a sigh could escape from, nor a suffering vex them, but its pulse was evidently felt there. Thither tended, as to their proper centre, the cries of the souls slain beneath the altar; thither, as sweet incense, the prayers and adorations of the saints. And then mark the result! It was on the cries of the martyrs rising up that the political heavens, the supremacy of their oppressors, was seen to pass away. It was in requital of its oppression of the saints, that great Babylon was made to drink of the wine-cup of the wrath of God. And amidst all the commotions and changes, the woes and judgments on the earth, he witnessed how declarations by the Spirit were made, and heaven-sent visions given, from time to time, to assure his people of the provision made for their safety, and that all things should work together for their good.

A third point notable in what passed within the Temple,—and indeed in what passed without also,—was the employment of angelic agency, in producing the varied eventful changes in this world.—Most truly, as well as beautifully, has it been said by Milton, "Millions of spiritual creatures walk the earth, unseen, both when we sleep and when we wake." He has said it truly, because it is precisely according to the uniform representations of Holy Scripture. When the firstborn in Egypt, or the army of the Assyrians was to be slain, it was by the agency of a destroying angel. When Elisha or Peter was to be delivered, it was still, as represented in Scripture, by angelic instrumentality. Under the present dispensa-

tion, we are told, they are employed as ministering spirits to the good, destroying spirits to the evil. Similar was the view presented to St. John in this prophecy. Numbers of them, indeed, without number were seen engaged in the heavenly temple in contemplation and praise. But to others he saw given commissions in the sphere of active employment; and in fulfilment of them they appeared afterwards directing the tempests, sounding the trumpets, pouring out the vials, scattering the fire, gathering the vintage.—The language indeed is figurative; but the truth I speak of can scarce be mistaken as exhibited under it.

Yet once more it was evident from what passed within, how in time, as well as in measure and manner, every event was ordered,—even to the minutest accuracy. It needed not that there should be any dial-plate in the sanctuary. That infinite mind was seen to be to itself its own measure of succession. There was marked the passage and the progress of time, alike in its minutest moments and largest cycles; the hour, and the day, and the month, and the year; the Time, Times, and half a Time; one day as a thousand years, and a thousand years as one day;—the exact and fittest moment of loosing or restraining, of deliverance or judgment;—the hour known to no man, no, not to the angels in heaven, of the harvest and the vintage, of the mystery of God ending, the consummation of all things, the day of judgment.

Papal Troubles.

Pope Pius IX., as we glean from the foreign papers, is not yet at the end of his tribulations. He hoped to be a peaceable reformer, but he overlooked the Jesuits, who have no desire for reform, as well as Austria, too, by whom the Jesuits are sustained. It is already insinuated that the Pope, already disheartened by continued opposition, has renounced his projects of amelioration. But the Augsburg "Gazette," in repeating this, lends the rumor no manner of countenance.

"Very strange reports," it says, "are now in circulation in reference to the Papal renunciation of the work of pontifical reform, to which by his counsel, his brother, Count Mastai de Sinigaglia has also been persuaded.

"The liberals have met to-day to deliberate on a petition to the Pope which is to be sent into the provinces, where 300,000 signatures are expected to be obtained. The object of this petition is, to lay before his Holiness such reforms as he may yet make without compromising the dignity of his office. It urges indeed the propriety of the Pope's throwing himself into the arms of the reform party. Public discontent against the Jesuits is manifesting itself with renewed energy—copies of the portrait of Clement XIV. are everywhere gratuitously distributed."—Further accounts say, that on the 6th of July, the city of Rome was in full insurrection against the authors of the reactionary decrees, who are completely terrified, inasmuch that they have consented that the Pope should carry out the long projected measure of instituting a municipal guard, to the command of which the Pope was about to be appointed.

The enthusiasm of the people, for a moment checked, is now breaking forth with renewed vigor, and everything confirms the belief that the retrograde party have lost all chance of success, provided his Holiness has only due countenance beyond his borders, and the cabinet of the Tuilleries be restrained by a feeling of shame from becoming the auxiliary of the Metternich beyond the Alps.

Courier des États Unis.

RELIGION ABROAD.

I have been an attentive observer of

this matter wherever I have been—in France, in Italy, in Germany, in England, and elsewhere, Europe is divided into two large sects of Christians—Protestant and Catholic; but in point of piety and morality, I am persuaded there is very little difference between them. There is more real religion in the United States; and this arises from the fact, that there every sect have to support their own clergymen. But in Europe, the utmost indifference, if not something worse, exists among the great mass of the population towards all religion. Both high and low, educated and ignorant, exhibit this indifference, almost amounting to unbelief. Throughout the continent—in Italy, France, Germany—both Catholic and Protestant—the old churches are exhibited at all hours, as curiosities, for hire; and the very clergymen pocket the money thus collected from the travellers. None seem to go to church to perform their devotions, except old women, old men, and young children. The kings, emperors, and other high official personages, of both sexes, affect to be pious, and attend religious services; but the great bulk of the educated and intelligent are just as indifferent as the same classes were in the old Roman world, in the age of Augustus.

Christian Witness.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SEPTEMBER 25, 1847.

Letter of "the Herald,"

TO ONE OF ITS KINSMEN—THE "ADVOCATE."

Dear Relative.—Happening the other day to fall in with a sheet dated Sept. 9th, bearing your name, as I am always pleased with Bible Advocates, Bible Examiners, &c., when they are genuine, I took up the sheet as a matter of course, supposing it might be what its name expressed; but judge of my surprise, on turning over its pages, to find the good things it contained blended with some that were so decidedly bad, that I concluded "an enemy" was busy, as he always has been, trying to pass off his counterfeits for that which was genuine. So I thought I would inquire whether this was a counterfeit Bible Advocate; or if the true one, whether that "enemy" was not trying to get some of your professed friends to do his work?

One of the articles to which I refer, in addition to some other things, equally strange and true, reads as follows:—

"The Herald" is much more dangerous in its spiritualism than some who have written in the Advocate. I can see tenfold more reason for believing that counterfeits are a spiritual resurrection, than that none are really dead; and consequently none can be really raised. If that paper would venture to let in the light, their readers might see that they should be slow to speak of spiritualism, in the Advocate. The Advocate has had no spiritualism so dangerous to believers, nor so dishonorable to Jesus, as that which ascribes deathless or ceaseless life to dying men—which makes the dead not really dead, the resurrection of the dead not a resurrection; because the life centres in the dead saints, (as Bro. Phelps says,) rather than in the risen Christ."

Allow me, dear Ad., to point out the misstatements which a bad "memory," or something else bad, has admitted into this quotation.—1. It is not true that I "have written," or "believed," that "none are really dead; and consequently none can be really raised." If I had "written," or "believed," that the "dead" are "nothing;" that death is "the extinction of all being;" it would doubtless follow that "none could be really raised," for where there is "nothing," no "being," to raise, there can be no resurrection. Something must exist in order to have a resurrection of something; and if it does not now exist, it must be created, or "none can be really raised;" or, the resurrection, like that raised, unless the work of creation precede it, is "nothing." I believe, and have written, that the really dead, will be really raised.

2. It is not true that my "spiritualism is so dishonorable to Jesus as that which ascribes deathless or ceaseless life to dying men." I have been "spiritual" enough to teach that "there is a spirit in man;" and that there was a sense and meaning to what the Savior, Stephen, and others, have said, when about to die, "Father, into thy hands I commend my spirit"—"Lord Jesus, receive my spirit." Is there not a difference between men and the spirits of men; between existing spirits and "dying men?"

3. It is not true that I have "had any spiritualism which makes the dead not exactly dead;" or, 4, "the resurrection of the dead, not a resurrection,—because the life centres in the dead saints, rather than in the risen Christ." 5. It is not true that my "spiritualism makes anything as Bro. Phelps says." I have neither contained nor endorsed any such thing from "Bro. Phelps."

Tell me, now, dear Advocate, what does this mean? Was this a counterfeit, or is some good man unconsciously doing the work of the enemy? You know that the "devil," by taking advantage of the weaknesses of good men, has made them the instruments of doing more mischief than could have been done by the most gifted depravity. Let me call your attention to a few cases. Without going back beyond our day, lest our "memory" should mislead us,—a few years ago there was one here in our city, who made great professions of regard for me, but he only wanted me, (in all sincerity no doubt,) to leave my work and become a tool for the advancement of certain whims of his own. His hobby was "holiness;" and Bible holiness I have always contended for, so that what he taught according to that I rejoiced in. But he mixed up certain anti-scriptural notions with the truth, or made indifferent matters essential; and encouraged exercises of an unimportant or ridiculous character, such as losing your strength—making a particular kind and amount of noise—seeing into people with marvellous eyes, &c. And because I would not sanction and promote all these foolish things as "holiness," he and his friends got the report a-going as far as possible, that I was "opposed to holiness."

Some others, sincere people no doubt, did the same things on feet-washing, kissing, &c. &c. Now I never opposed feet-washing, or kissing, when done according to the word of God, or where circumstances make it proper; but I was opposed to making these acts appointed parts of Christian worship, or to considering either of them "as much Christian institutions as baptism and the supper;" and above all, to making the observance of them, in this "light," tests of character and fellowship. But because I would not take this anti-bible ground, they set up a great cry against me as being "opposed to keeping the commandments." Neither good nor bad men ever told bigger fibs than these.

And just so it is now on the question of organization—the state of the dead, &c. &c.—My old enemy has a few of his servants "going about" doing his work over a large portion of the land. I know them better than they suppose, for I have friends who hear and see what is going on; and they let me know it. These enemies are all remarkably good, in their way; but they are not all so honest as they should be. (I like honesty in friends or foes.) Or perhaps they are subject to fits; for they have fits of being very fair, when they come to visit me, or have any work for me to do—and for some of them I have done a good deal, and do so still. I give notices of their meetings; and tell their story of success (not in trying to hurt me.—That they don't want me to know) and trial, they supposing all the time that I don't know what they are about. But they are very well known, whether they live and move in your neighborhood, this side

of, or beyond you, here in Boston, up north, or down east; and I could give names and facts, which ought to clothe some few with shame and contempt even now. But their true character will soon be known, and the work I have to do will not allow me to turn aside to take them in hand. My friends will know who I don't mean; and others can guess without making any mistake.

I understand this matter about the dead, too. I know what the trouble is. I know where my friends stand on the question. Some of them don't think alike on this and other questions; but they don't want me to become an organ of mutual denunciation and strife between them. They "speak as the oracles of God;" and while one sees evidence of a meaning to them which another does not, they are satisfied to give and hear the reasons for the difference, without insisting that all must bow to one construction of terms—which all admit may be construed differently—or be cut off from fellowship here, and hope hereafter. And no trouble has ever arisen among those who take this course. It is not the "believing," or the "writing," of either view which prevails among my friends on the question, that makes the trouble; but the determination to make some one view a test for all, and of course a cause of alienation and discord. And I can see how that the production of all this evil may be connected with great sincerity—that it may be a fault of the head more than of the heart. The case of the brother to whom I referred as the agent of mischief here some years ago, is a fair specimen.—His head was higher in the region of the crown than it was a few inches in front of it; and you know that when that which belongs behind, wants to get above that which belongs before, it makes bad work. Self-esteem and Combativeness are very poor substitutes for Veneration and Conscientiousness. The former may talk a good deal of "Jesus," and of their love and zeal for his truth; but their "Jesus" is a terrible fellow: they make him altogether such an one as themselves, and then he is so much like our devil, that I don't want much to do with him. The true Jesus (and as his Herald, I would speak of him with the greatest veneration) always tells the truth. He don't want me to tell lies about anybody. Their "Jesus" sometimes uses the truth only to cover up a lie. A cross he can't endure. He bears nothing; and whatever offends him, he will curse and kill, if he can, right on the spot. And if he cannot "seem to succeed" in any other way, he becomes false witness, judge, and executioner.

Now, my dear Ad., you will bear me witness, that what I "have written" on the state of the dead, as a special question, I have been in some sense compelled to write, either in self-defence, as I do now, or that I might perform my duty faithfully to those who were in danger of being misled by a bad "memory," or worse logic.

The sheet bearing your name, from which I have already quoted, and the same article, contains a truth that is full of admonition, and should be duly noticed. It is this: "God lets Jesuits, and Shakers, and witches, and devils, seem to succeed for a time." One well-known mode, by which the "Jesuits" have "seemed to succeed," has been to confound the real questions at issue between them and their antagonists, with questions on which both parties were agreed, and then charging their antagonists with differing, when they did not—with holding views which they did not hold. For instance, a "Jesuit" would make it appear, (see Brownson, *et om. gen.*) that since Mahomet, Luther, and Voltaire denied the claims of the Pope, therefore they were all alike Protestants and heretics; and of course, that all Protestants were in league with Mahomet and Voltaire. So with some of the "Jesu-

its" with whom I have to contend. The question between us is not, whether "a dead man is dead," any more than it is, whether there is a God? On this we are agreed. The question at issue is this: *To what state is the soul of man,*—as distinct from his body, both of which are necessary to constitute the man, *—to what state is his soul reduced by death?* Now, when my antagonists charge me with "believing" that "none are really dead,"—that I "make the dead not exactly dead," because I do not believe that the souls of the dead are come to "nothing,"—that their "being is extinguished;" or yoke me up with "Socrates, pagans, papists," and "popular spiritualists," because they have not, and do not, hold these views of the dead, they only show themselves to be "Jesuits," and "may seem to succeed for a time."

It is generally known, I believe, that a proboscis is common to the elephant and the musquito. But I never heard of but one case of serious alarm from supposing the elephant to be a musquito. Whether the frightened one was a "Jesuit, Shaker, witch, or devil," I am not informed. And although I believe, with "Socrates," some pagans, (though not all, for those who put Socrates to death as an infidel, believed in the "annihilation" of the soul at death, it appears, by a quotation in the "six sermons,") the papists, the popular spiritualists, and the Bible, that there is something in man besides dust, and that something is capable of a separate existence, though not of itself a man; still I am not a pagan, a papist, nor a spiritualist, whatever Jesuits, Shakers, witches, or devils, may insinuate to the contrary. Some Jesuits are trained to be Jesuits, and some are naturally so. In this last class the organ of comparison is so much more prominent than their order, causality, and conscientiousness, that they catch at the most incidental analogies in things almost entirely different, as if they constituted the subjects of them identical; and then their ludicrous joy with what is thus classed among the things that please them; or their contemptible wrath at what displeases them is in harmony with the beginning of their investigations.—They are in raptures with a cabalistic sainthood, or sanctimoniously whining over the blindness of the victims they have selected for an "auto da fe." But don't let their ignorance frighten them. Tell them to treat the elephant fairly, and he won't hurt them. But don't call him a musquito, simply because he has a proboscis.

Now, my dear Advocate, I know how to sympathize with you. Some of your professed friends, though more their own than anything else, have turned against me because I would not serve them (and how could I in conscience?) in their "doubtful disputations." It is a hard case for you.

I see by a few lines contained in the sheet quoted from, bearing your name, that the one who has the care of you has been sick; and this makes me think it possible, after all, that it was the real Advocate in bad hands. I hope he won't be sick any more, if you are agreeing to be so sick too, when he is.

Let me say a word in the way of council, as to the course to be pursued with these friends of yours, now under consideration. Yet count them not as enemies, but admonish them as brethren. There are a few things of some importance—though perhaps they will not see it—you should instil into them, or—I won't say what. 1. You should tell them what they don't mean to say, i. e., if they are honest. 2. You should tell them what they do mean to say. 3. You should show them how to say what they mean to say. 4. Insist upon their saying it in a Christian manner, so far as to observe a decent regard for truth. I will refer you to one text which this case has called to mind—"Do nothing by partiality," and assure you that

I am your faithful kinsman,
"THE HERALD."

New Translation.

[By the following note, and specimen of translation, from Prof. WHITING—who needs no commendation of ours—our readers will see that we are about publishing a new translation of the New Testament, the plan and design of which will be seen by what follows.]

Bro. Bliss :—I translate as a specimen of the translation of the New Testament, on which I am now engaged, the 18th chapter of Matthew. The translation will be made on the following principles.

1. The original text from which it is made is that of the Revision of Tiltman, corrected by Hahn, published in New York and Boston by Prof. E. Robinson, 1842. This text is preferred to any other by most Biblical scholars. Still, the reading of the common text will be seen in the translation, as the variations will be enclosed in brackets, or so noted, that the English reader can seize and appreciate them.

2. It is intended that the translation shall faithfully express the sense of the original text, without being modified or affected by any theological creed.

3. Marginal references will be used, when they can illustrate the text.

4. A few brief notes will be made, when the idiom of the original, or an allusion to customs, and other circumstances, create any obscurity.

N. N. WHITING.

P.S. Should my health continue, the translation will be completed in about six months.

MATT. CHAP. XVII.

1. At that time, the disciples came to Jesus, saying, Who then, is the greatest in the kingdom of heaven? And Jesus calling a little child to him, set it in the midst of them, and said, Truly, I say to you, except ye turn and become like little children, ye will not enter the kingdom of heaven. Whoever therefore will humble himself like this little child, that one is greatest in the kingdom of heaven. And whoever receiveth one such little child, for my sake, receiveth me. But whoever shall cause one of these little ones who believe in me, to sin, it were better for him that an upper-millstone were hanged about his neck, and he were sunk in the depth of the sea. Woe to the world because of enticements to sin! for enticements must come; but woe to that man through whom the enticement cometh! Then if thy hand or thy foot causeth thee to sin, cut them off and cast them from thee; it is better for thee to enter into life lame or maimed, than having two hands or two feet, to be cast into the everlasting fire. And if thine eye causeth thee to sin, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take care that ye despise not one of these little ones: for I say to you, That in heaven thy angels always behold the face of my Father who is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them have strayed, doth he not leave the ninety-nine, go upon the mountains and seek that which hath strayed? And if it come to pass that he find it, truly I say to you, he rejoiceth more for that sheep than for the ninety-nine which strayed not. Thus, it is not the will of your Father, who is in heaven, that one of these little ones should perish. And if thy brother sin against thee, go, reprove him between thee and him alone; if he shall listen to thee, thou hast recovered thy brother. But if he will not listen, take with thee one or two more, that by the mouth of two or three witnesses every word may be established. And if he shall neglect to listen to them, tell it to the congregation; but if he neglect to listen to the congregation, let him be to thee as a heathen and a tax-gatherer. Truly, I say to you, Whatever ye shall bind on earth, shall be bound in heaven; and whatever ye shall loose on earth, shall be loosed in heaven. Again, I say to you, That if two of you shall agree on earth, concerning anything which they may ask, it shall be done for them by my Father who is in heaven. For where two or three are assembled in my name, I am there in the midst of them. Then Peter coming, said to him, Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee, Until seven times; but until

seventy-seven times. Therefore the kingdom of heaven may be compared to a king, who wished to settle an account with his servants. And when he had begun to settle, one was brought to him, who owed him ten thousand talents. But as he was not able to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and did him reverence, saying, Lord, have patience, and I will pay thee all. Then the lord of that servant, moved with compassion, loosed him and forgave him the debt. But the same servant going out, found one of his fellow servants who owed him a hundred pence, and he seized and began to choke him, saying, Pay me, what thou owest! Therefore his fellow servant fell down [at his feet] and entreated him, saying, Have patience with me, and I will pay thee all. And he would not; but going forth, he cast him into prison, till he should pay the debt. And his fellow servants seeing what was done, were very sorry, and coming told their lord all that was done. Then his lord calling him up, saith to him, Wicked servant! I forgave thee all that debt, because thou didst entreat me; shouldest not thou also have pity on thy fellow servant, even as I pitied thee? And his lord, being angry, delivered him to the jailers, till he should pay all that was due to him. Thus also will my heavenly Father do to you, if ye do not, each one, from your hearts, forgive the trespasses of his brother.

God's Judgments.

(Continued from our last.)

In 1032, or '33, during an eclipse of the sun, "authors mention a singular phenomenon—a saffron color in the air, which gave to the human countenance a cadaverous aspect"—caused "by the darkness."

"In 1037 is noted an igneous appearance in the heavens, like a beam."

"The year 1042 was very tempestuous and rainy; the dykes in Flanders yielded to the swelling ocean, and the low grounds were overwhelmed with great destruction. At this time began a general famine in England, France, and Germany."

"In 1047 fell a deep snow in the west of Europe, which overwhelmed small towns, and lay till March."

"In 1065, several hundred thousand Scythians, marching to invade the Roman territory, perished with pestilential diseases."

In 1066, "Egypt and Arabia, countries not subject to earthquakes, were violently convulsed in November, and a plague speedily followed, which authors affirm swept away one half the inhabitants. This was attended with famine."

In 1068 was a famine. "The country in England, from Durham to York, was depopulated. Men subsisted on dogs, cats, and every unclean thing; or perished, and their bodies were left to putrify on the earth."

In 1077, "famine and plague raged in Constantinople with such mortality, that the living could not bury the dead."

"In 1084 raged famine and pestilence; the latter cut off the whole army of Emperor Henry, in Rome."

"In 1085, Russia was laid waste by locusts and the plague."

"In 1091, many violent tempests happened, which levelled buildings; 600 houses were blown down in London; swarms of locusts darkened the sun, and the next year a plague raged, which the historian relates to have arisen from the putrification of their bodies."

"The summer of 1094 was very rainy. The plague at the same time raged in England, Gaul, and Germany."

In 1099, a "terrible inundation spread over the low lands in Kent, belonging to Earl Goodwin, and which never having been recovered, now form the shoals called 'Goodwin Sands,' of dangerous navigation. A severe drought followed, and pestilence and famine in various places." "The inundation is said to have drowned in Holland 100,000 persons." A dark day is also mentioned in this year.

In 1112, "there was an extraordinary recess of the water in the British Channel for a whole

day; fish died in the water, and domestic fowls took flight into the woods."

"In November, 1113, many houses in Antioch were swallowed up in a chasm rent in the earth." In January, the following year, various places suffered by shocks of the earth, and in 1117, all Italy was shaken for forty days.

In 1114 was a "severe drought, and a singular recess of the ocean left the rivers dry. Oct. 15th, people walked over the Thames between London Bridge and the Tower. In December, the sky appeared to be in a flame."

In 1124 was "a destructive plague among men and cattle in France and Brabant. Terrible was the famine in Italy, and in England so many people perished with hunger, that dead bodies lay in the highways unburied." "It was computed that one-third of the people perished."

"Knighton mentions the sun's changing its form in 1133, and adds that a darkness happened, which rendered a candle necessary in the day time."

In 1165, in Sicily, 12,000 people perished by an inundation.

In 1181, "Denmark was almost laid waste by excessive rains, famine, and pestilence, while Germany lost half of its inhabitants by the plague." Some allowance must be made for over-estimates.

"In 1185 is recorded a most violent earthquake over Europe. Calabria was overturned, and thousands perished. On the Adriatic, a whole city was swallowed up, and the shock was felt to the Baltic."

"In 1186, Russia and Poland were desolated by locusts and pestilence."

In 1193, "in England an acute pestilential fever was epidemic, and left in health scarcely a number of persons sufficient to tend the sick. The usual forms of burial were neglected, and dead bodies were thrown into graves in piles."

"In 1220, the plague was so fatal in Damietta, that authors relate, three persons only survived out of 70,000."

"In 1221, Poland was afflicted by excessive rains, and the floods which followed swept away whole villages. The winter succeeding was severe, so that wine was sold by weight, while famine and pestilence almost desolated Europe. In most countries, the living could hardly bury the dead; and in some cities, scarcely a person survived."

"From 1230 to 1239, France, Denmark, and Italy were wasted by dreadful famine and plague. These calamities continued in 1234 and '35, in England and France. In London alone, 20,000 people were starved. Worms and locusts devoured the fruits of the earth."

"In 1266, swarms of Palmer worms devoured all vegetables in Scotland, and several villages on the Fy and Froth were swept away by floods. These were preceded by a remarkable halo."

In 1294, "England was distressed by severe famine, thousands of the poor perishing with hunger. A severe drought exhausted all the springs and rivers, grass withered, and cattle were fed on straw."

"In 1316 raged a desolating dysentery in England, accompanied with an acute fever, which, like the true plague, left scarcely survivors to bury the dead."

"The next pestilence to be described was the most general, and awfully distressing that the world ever experienced. The precise year when it began in Asia is not ascertained, but probably about 1345." "The histories relate that it commenced in Cathay, China, and was preceded by the bursting of a huge meteor, or globe of fire."

It spread over all the known world, and Dr. Webster says: "This plague was so deadly, that at least half or two thirds of the human race perished in about eight years. It was most fatal in cities, but in no place died less than a third of the inhabitants. In many cities perished nine out of ten of the people, and many places were wholly depopulated. In London, 50,000 dead bodies were buried in one grave yard. In Norwich, about the same number. In Venice, died 100,000—in Lubec, 90,000—in Florence, the same number. In the East, perished twenty millions in one year. In Spain, the disease raged three years, and carried off two thirds of the people." It "was par-

ticularly fatal in Denmark." "It reached the highest northern latitudes; it broke out in Iceland, and was so fatal, that the settlements are supposed not to have since recovered their population. It was called the *black death*." It was attended by a great death of fishes and animals.

"In 1352, authors relate that 900,000 people in China perished by famine."

In 1359, a plague wasted Italy. "According to Baccace, Florence lost 100,000 citizens, and Petrarch says scarcely ten out of a thousand survived."

In 1361, Milan was severely afflicted with the plague, "as well as all France, England, and Ireland, and it was computed that Scotland lost one third of its inhabitants."

In 1366, a volcanic eruption in Iceland destroyed seventy farms."

"In 1379 commenced a great sickness in the north of England, which almost laid waste the country. It was the forerunner of a most dreadful plague."

In 1383, "Lubeck lost 90,000 people" by pestilence.

"The year 1389 was remarkable for the death of children in all parts of England." "Swarms of gnats and flies marked this period, and some parts of the continent were overrun with locusts."

"An uncommon redness of the sun is mentioned in July of 1391, and for six weeks after, thick vapor or clouds."

"In 1401, Florence was nearly dispeopled by the plague."

"In 1402 was a frost so severe, that the Baltic Sea was passable for horses for six weeks."

"In 1406, a plague carried off 30,000 people in London."

"In 1411, the dysentery carried off 14,000 people in Bordeaux."

In 1421 "happened the dreadful inundation in Holland, which formed the Zuyder Zee," or sea.

(To be continued.)

CAUTION—It becomes my painful duty to caution the brethren and sisters scattered abroad, against RIPLEY L. HASKINS, who is travelling about the country, calling himself "a teacher of righteousness," and sowing his poison where he goes; such as that God is the "unquenchable fire," in which the wicked are to be burned; Christ is the "undying worm;" restoration of a part of the wicked after the second resurrection, and like monstrosities, enough to shock the sensibilities of every individual who has any reverence for God or his truth. He deceived a sister in Pittsfield, Mass., and us here, until he had an opportunity to disgrace the cause. Aside from his monstrous doctrines, I do not think him fit to teach.

G. NEEDHAM.

Albany, Sept. 18th, 1847.

NOTE—The brethren who were at the Conference in Boston last winter, will recollect that this same fellow came near breaking up the meeting one evening; and how some, who called themselves brethren, justified him.

SHAKERISM.—We have been astonished the last week in reading a book on Shakerism, by Mrs. MARSHALL, formerly a Shaker. She gives developments of their customs and practices, sustained by numerous affidavits, sufficient to startle the most incredulous. At first we thought of making extracts for the "Herald;" but the details are too startling and loathsome to be related in a public journal. If these testimonials are to be believed, they have been accustomed to the vilest practices.

The book is a 16 mo. of 268 pages, published in Concord, N. H., for the author. All should read it, who at all favor Ann Leeism.

SERMONS.—In answer to inquiries, we would remark, that in every number of the "Herald" we design to have one or more sermons, as we have had thus far. We, however, very seldom put the title "a Sermon" at their head.—We prefer some other title expressive of their subject. Readers must not suppose that those only are sermons which are thus labelled. There are several such sermons in this present number.

HEALTH OF BOSTON.—There were 124 deaths in this city during the week ending Sept. 18th. Of these, 60 were by dysentery, and other bowel complaints. It is particularly sickly for children. Of the 124 deaths, 59 were under five years of age.

Correspondence.

Our Hope.

Rev. 3: 11.—"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

A practical application of these words to ourselves, as persons professing faith in the especially near coming of the Lord from heaven, being my purpose, I shall enter upon it at once. The declaration, "Behold, I come quickly," I shall consider responded to by every one: as a people we have proclaimed this great truth to the world; and, by this course, we have been marked by it, as a peculiar people. "Hold that fast which thou hast, that no man take thy crown." Let each individual attend to these solemn words. There is a crown promised to every true and faithful follower of the Lamb; therefore, disciple, hold fast, with thine own hand, that thou hast, that none wrest it from thee.

1. What is it that the waiting disciple has? It is a hope. Not a vague, shadowy thing, such as some try to comfort themselves with, exhibited by such expressions as "I hope to go to heaven," &c.; but a realized, animating, sustaining assurance of future and glorious realities. It is named a living hope. Its foundation is indestructible—the resurrection of Christ from the dead. Its consummation is an inheritance, incorruptible, undefiled, imperishable: lasting as its immortal Founder: now in store, reserved in the heavens; and in the last time to be revealed. This, in a few words, constitutes the Christian's hope. It is his consolation and stay in the world: upon it he can lean secure, while the tempest howls, and the winds blow, and troubles thicken. It is his soul's sheet-anchor; fixed within the veil, where a forerunner, Christ himself, hath already entered for him.

2. This hope the Christian is commanded to hold fast. There is awful danger of losing this precious hope. It is preserved by a continued effort on the part of its possessor to keep it. Carelessness, neglect, low esteem for it, are fearfully perilous to its retention.—Let us enumerate some of the dangers which particularly press upon us at the present time; and may God graciously aid us in our efforts to shun and overcome them. His word informs us that these dangers should arise, and also affords the means to escape them. *Worldliness* is one of the principal dangers to the Christian at this time. Astonishing as it may appear, it is yet a stubborn truth, that persons, professing to believe in the speedy termination of the existing order of things, are found, whose walk in life furnishes incontestible evidence of inconsistency with their avowed belief. Much has been said in preaching, and much has been written in the Advent publications, against this reproach to godliness and the cause of Christ. Would to God it had been duly heeded. Alas! we see this worldly spirit still manifested in many, fearfully many, instances. The devil may delude souls with the vain expectation, that because they think they have done considerable for the cause of God,—because they have not rejected the truth of Christ's speedy coming, and still love to assemble with God's waiting people, they will be accepted in the day when Christ makes up his jewels. But the persons are in a fearful snare; and if I am addressing any such, I call upon you in the name of the Lord, deliver yourselves, ere it be forever too late.—You wealthy farmer, with fruitful lands, flocks, and herds: you rich merchant, extending your business: well able to distribute, but unwilling to communicate, upon what do you ground your hopes of salvation? Upon feelings? upon being branded "Millerite?" upon having the form of godliness in your houses? upon your understanding of prophecies, &c.? You may have all this—you may be able to defend your theory, write well, and speak well; but yet lack one great and indispensable qualification for God's kingdom, viz., the sacrifice of your wealth upon God's altar. I am well aware of the peculiar dangers of some. When the glad news of the Advent near was first heard, and received into willing hearts, liberality abounded; and in the great movement of Oct. 1844, this was displayed to an extent unexampled in modern times. Our disappointments test the degree of grace we are possessed of. Consequently upon them is a proneness to apathy, and allied to this a worldly carefulness. Our merciful Lord well knew our dangers: and he commands us to take heed lest at any time the heart be overcharged with cares of this life, &c., and so after all the day come upon us unawares. Take heed, ye waiting children of God, lest like thorns these worldly cares choke the good seed, and ye bring no fruit to perfection. Hold fast,

hold fast. Again: where there is not the love of mammon itself, there may be great danger of conforming to the world, in dress or unholy and frivolous conversation, of joining in what many would consider perfectly innocent mirth, pic-nics, &c., (the abominations of church fairs are too horrible, I trust, for any of you to think of countenancing,) of ornamenting the house with elegancies, and the body with gold and precious stones; all which are unbecoming and palpably inconsistent in us, as strangers and pilgrims on earth, and who say we are looking daily for the coming of the Lord. We are called with a high and a holy calling: let us be dead to this world, not only professedly, but in very deed. Hold fast, disciple, hold fast. Again: the enemy of man, and of Christ, knowing his time to be short, and the kingdom of Christ,—the reign of blessedness to redeemed man,—to be near, will invite, by schemes seemingly philanthropic, our attention to associations where attractive industry, equality, freedom from anxiety for our welfare in life, and that of our families, may all be enjoyed: he may offer us a home with Shakers, Fourierites, &c. &c.: but remember, Christian, that here we have no abiding place. Accept no deliverance short of the salvation of God—immortality—the inheritance prepared for the saints from the foundation of the world. The poor creatures, although they may form imposing "phalanxes," may live in comfortable dwellings, and may enjoy the best of earth's productions, are yet subject to disease, and soon—die! Oh, the Christian's is a better possession: an inheritance where there is no more death, nor sickness, nor pain. Hold fast thy hope! Again: by the subtle, but none the less blasphemous workings under the name of Mesmerism, the old Serpent may seek to undermine the faith of the Christian. To some minds, this is peculiarly dangerous. But, thank God, we are told in the holy word that such things, and signs and wonders calculated to deceive, if possible, the very elect, should appear in these last days. Don't be moved, child of God, though miracles be wrought by the powers of darkness in this day, exceeding anything the world has seen of their performances in past times. Hold fast that which thou hast.

How shall we hold fast? one may ask.—How did you receive the blessed hope? By simple faith in Christ. By a life of faith you retain it. Simply, fully, believe God,—believe all his word, though philosophy, science, and appearances, may seem to dispute it.—Hold it fast! It will be attacked with intensity in this day of peril. Stand, Christian, with the whole armor on, and you will come off, through Christ, more than conqueror at last.

Search the Scriptures.—Much as you may have already learned, there is present truth to be obtained, that you may understand the import of the movements in the world, and be prepared for every great scene to be witnessed, and event to transpire. Be jealous over your own self, remembering that the heart, unless governed by the Spirit of Christ, is deceitful above all things, and desperately wicked. See if you are yet bearing the cross of Christ daily. (Have not some laid this aside?) Watch and pray continually; and Oh, be closet-praying Christians: and here perhaps is one of the best tests whereby we may ascertain the state of our hearts. Do we love to commune with God in secret? to probe our hearts as in his sight? and are the fruits of these exercises exhibited by our holiness in all manner of conversation? Have we a realizing sense that we are not our own, but bought with a price? and are we therefore glorifying God in our bodies and spirits which are his? If thus we are in deed and in truth, we shall work for God, and not for ourselves. The farmer will sow and plant, and use his land, while God gives the opportunity, but he will sow as though he would not reap. He will work his six days not to increase his store. He will provide for his household, but his wealth will be devoted to God. He will employ it as one who must give an account of his stewardship. The merchant will carry on his business, but he will provide things honest in the sight of all men, and not represent his goods but according to their true quality: and promptly fulfilling his engagements, and abiding by his word, his silver and his gold will be at the service of his Divine Master: laying up in store for himself a good foundation against the time to come, that he may lay hold on eternal life.

Hold that fast which thou hast, that no man take thy crown! Many that are first will be last, and the last first. Take heed, my brother, take heed, my sister, that thy crown be not

wrested from thee. Hold fast this glorious hope, the earnest of the inheritance, until you are called to enter upon its eternal possession. "Behold," says your Lord, "I come quickly!" Be your watchword "onward:" through troubles, "onward;" through persecutions, "onward;" through death, if need be, "onward;" and "onward," until Christ your life appear, that you may appear with him in glory.

H. HEYES.

The Sabbath.

Exod. 31: 15-17.—Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.

Many have regarded the Sabbath as only a temporal convenience—for the rest of man and beast. But God declares it to be "a sign between him and the children of Israel for ever." The apostle Paul (Heb. 4: 9-11) shows that it is a "sign" of "the rest which remaineth for the people of God."

It is also a "sign" of the time when that rest shall be enjoyed. By referring to Lev. 23: 25, it will be seen, that in all the amplifications of the Sabbath, it stands connected with the number 7:—7th day, 7th week, 7th month, 7th year, 7 times, 7th year sabbath; and in no instance, from Genesis to Revelation, is it found disconnected with that number. Indeed, so uniform is this arrangement, that the number 7—both among Jews and Christians—has been denominated "The Bible Number." Peter declares that "one day is with the Lord as a thousand years." And "the last day," so often spoken of by Christ and the apostles, Rev. 20th shows is a "thousand years." This belief was entertained by Jews and the early Christians. It was probably by this rule of measuring time, that Abraham saw that the time he should inherit the earth was "far off;" for he lived in Tuesday evening of creation week.—"He saw" Christ's day (the Lord's day), "and was glad."

It was clearly by this rule that all the prophets of the Old Testament spake of Messiah's days as the "last days."

Christ made his advent on Friday morning of creation week; Friday and Saturday being the last of the working days of the week.—The Savior evidently had his eye on the great Sabbath arrangement when he said (Luke 13: 32, 33), "Go tell that fox, I do cure to-day [this 1000 years, or Friday,] and to-morrow [the following 1000 years, or Saturday]; and the third day [1000 years—Sabbath] I shall be perfected"—in the resurrection of the just, and regeneration of the earth,—all that I undertook to perform. Any other view of the text, would make him to have called nicknames! Herod, being a sub-king under the Roman government, would be, in comparison, as a fox to the beast "dreadful and terrible," which represented it.

In Matt. 12: 38-40, Christ says that no sign should be given to that generation but his laying in the grave three days, as Jonah did in the whale's belly. He could not mean to say that there should be no other sign given that generation of his being the true Messiah; for in John 20: 30 it is said, that he "truly did many signs," that they might believe, and "have life through his name." It could then only be a sign to that generation of the time of his glory, which they were then mistakenly looking for. The Savior being put into the grave on Friday evening, and arising Sabbath morning, was there a part of three days, but less than forty-eight hours; which would indicate less than 2000 years to his appearing in glory. About eighteen and a half centuries of the less than 2000 to that great event, are already past; and according to Usher's chronology, only about a century and a half remain of the 6000 years from creation. But as Usher made a considerable mistake in the time of the Judges, besides some other smaller ones, we conclude the two signs point to the same time, which must be "nigh, even at the doors." Amen. Even so, come, Lord Jesus.

L. E. J.

The Tent Meeting at Albany.

Dear Bro. Himes:—I have purposely delayed writing respecting our Tent meeting for a few days, that I might witness the results. I am happy to say, the influence left behind is good. A salutary impression was made on many minds, who, perhaps, could not have been reached without.

Our situation for the accommodation of brethren from abroad was less favorable, con-

sidering our numbers, than, perhaps, almost any other church in our land. And I hope our beloved brethren and sisters, whom we rejoiced to see among us, will take this as our apology for any seeming want of promptitude on our part. Read Matt. 10: 34-36, and you will understand.

Owing to delay in the arrival of the Tent, it was not erected until Wednesday. We had meetings, however, in the "House of Prayer" Monday and Tuesday evenings. The congregations on Wednesday were good; but Thursday we were obliged to adjourn to the House of Prayer, on account of the heavy wind and rain. Friday, Saturday, and Lord's day, we held meetings under the Tent. The congregations and attention increased to the last. Bro. Himes did all the preaching, except five sermons: one by Bro. Nefest, one by Bro. Wilkins, one by Bro. Gardner, of Milton, Saratogo Co., and two by myself. On Lord's day the congregation was immense; and notwithstanding the rain in the afternoon, the Tent was filled to overflowing. The result of this meeting has proved that truth has not yet lost its power. Candid minds have been arrested and brought to think—and think deeply too. Some who have not been with us heretofore, have expressed themselves as highly interested in the truths they heard. Our meetings this week have been attended by strangers, who have been incited, undoubtedly, by the Tent meeting, to come and hear.

We held no meetings on the ground in the evenings, but held our evening meetings in the House of Prayer. I am more than ever impressed with the wisdom of such a course, at least, in most communities. It disarms evil-disposed persons:—Satan always seeks darkness to cover his hellish schemes. Like the wolf, unless he knows he has the power in his hands, he sneaks away from the light of day, seeking to cover himself under the shadow of night. So of his seed. They cannot bear the gaze of an honest man in the light of day.

We are surrounded by as desperate a set of villains as can well be found; yet we had no disturbance. Our meetings were quiet and orderly, although it is believed that there was a design on the part of some, who wear the mark of the Beast, to have set on Bro. Himes had he preached in the afternoon of the last day. After the afternoon service, we repaired to the water-side, where we had the happiness of planting four willing followers of Christ in the likeness of his death, believing that soon they will be raised, not symbolically, but literally, in the likeness of his resurrection. One of the number was converted at our present meeting. She was from Massachusetts, and like the Eunuch of old, went on her way rejoicing. The Lord left us not without witness of his willingness to forgive the repentant sinner. Since the meeting, one backslider has returned, and found peace in again believing on the Lord Jesus Christ. He was an awful case of departure from God. But he seems humble, and to feel his dependence on God. O, my God, have mercy on the backslider! Albany has an abundance of them. I dreadfully fear, the blood of many will be found in the watchmen's skirts in the day of God.

In the evening we sat down to the Lord's table, in the House of Prayer. It was one of the most solemn and interesting occasions, of the kind, I ever witnessed. After a short but impressive sermon, by Bro. Gardner, we dismissed all who desired to go, (but few went,) and then proceeded to celebrate this last token of Christ's love to a lost world. Every heart seemed to vibrate with emotion as we took the symbols of his body, broken for sin. O, how different our situation from that of the disciples when the Lord's Supper was first instituted! It was their first—it may be our last. Their Lord was about to leave them—the same Jesus is about to come to us. They were about to enter on their great work of preparing men for the kingdom—ours is about to close. They had a long life of toil, amid persecutions, scorn, contempt, and ignominy, before them—ours is mostly behind. Their race had but just begun—ours, glory to God! is almost run. Yet they went forth with untiring zeal, with unquenchable love, and undaunted courage, to their work, reposing unshaken confidence in the word of Him who said, "Lo, I am with you always, even to the end of the world." Soon, soon, if faithful, we shall eat bread in the kingdom of God.

I need not bespeak for Bro. Himes the favor of brethren where he is known. His labors are untiring to publish the gospel of the kingdom at hand. I hope we shall all cooperate in this great work.

Yours, waiting, G. NEEDHAM.
Albany, Sept. 17th, 1847.

LETTER FROM BRO. WM. MILLER.

Dear Bro. Himes:—It is some time since I wrote you last. Yet it was not for want of a mind to write, but for lack of ability to write anything which would be of advantage to you, or the cause you advocate. I rejoice that God has seen it for his glory to assign you the position which you occupy, in advocating a doctrine which had so long lain dormant, and eclipsed by the vain and delusive hope of the world's conversion, by the means which have been and are now used for that purpose.

I am convinced, that this doctrine of the conversion of the world, has proved more detrimental to the cause of righteousness and truth, than any other error which ever inflicted the church. Many have professed religion from worldly motives, so that the church has become lumbered with a large number who seek no higher gratification than that derived from the pleasures and honors of the world; and who are entirely regardless of the things which are above, and of the world which is to come. Consequently, when anything calculated to dispel this dangerous state of things is promulgated, the sensitiveness of this portion of the church is touched, and indubitable evidence is given that their feelings have been wounded in their tenderest part.

Christ has commanded us to lay up our treasure in heaven—that is, in the world to come. But instead of doing this, the church has been long engaged in laying up treasures for this world. Christ taught his disciples to preach the good news of the kingdom to come. But the church has been long engaged in preaching the good news of a kingdom already come. And thus has the gospel been perverted, and many of the most valuable truths in the Bible have been either entirely lost sight of, or willfully set aside.

We are told by some of our modern teachers, that we shall obtain our victory over death when we die. Paul tells us that we shall obtain it at our resurrection—at the appearing of Christ. We are directed by the Savior to pray, "Thy kingdom come." But the church says, that the kingdom has come. So, when we read the Bible, and witness the manner in which its truths are neglected and perverted, we almost despair of awaking any to a right apprehension of them, or of inducing any to hear on the subject. I rejoice, therefore, that you have thus far been enabled to stand, while engaged in building up the hedge which has been so long thrown down. And believe me, my brother, when I say, I am satisfied that you have pursued a course in accordance with the will of God. The views you have given us in the "Herald," from time to time, I fully approve of. And I design no flattery when I say, that there is no paper within the circle of my acquaintance more free from errors than the "Herald." And my daily prayer is, that you may be supported in the truth, and continue to disseminate it until Christ shall come. It is as evident as the sun at noon-day, that much good has been accomplished, by the effect which the doctrine of the Second Advent has produced on the minds of many sincere Christians. You will not find many of these, if any, supporting the groundless fables of the world's conversion, the nations' glory, or of our conquest of death, before this last enemy of mankind shall be destroyed.

Go on, then, my brother, bring your opponents to the Bible, compel them to prove their doctrine by that sole arbiter of our faith, and depend upon it, that they must yield the victory, sooner or later. God and the Bible is your strength; and while you rely on them, you will never fail. Your enemies, though numerous, will fall before you as Dagon fell before the ark of God; and all their plots and evil thoughts will, in the end, recoil on themselves, and become snares for their own feet. Fear them not, my brother. Let God and the Bible be your motto. As ever, yours in the same faith and hope.

Low Hampton (N. Y.), Sept. 9th, 1847.

LETTER FROM BRO. W. WATKINS.

Dear Bro. Himes:—That the "Herald" has, for the best of reasons, been decidedly opposed to entering upon unprofitable controversies on subjects not necessarily connected with the great work to which it has been providentially called, is a fact which its columns will abundantly demonstrate. This manifest forbearance entitles it to the favorable consideration of all who would not have the Advent churches distracted, and split into factions, contending about doctrines which have long divided Christendom, and concerning which there is no reasonable probability that Christians will now, any more than they have hitherto done, see eye to eye. Why, then, will not brethren permit the "Herald" to proceed in the even tenor of its way? Why do they so needlessly provoke a controversy, which will, if persisted in, not only be unproductive of good (as controversies usually are), but produce, as its least injurious result, an alienation of feeling among those who, of all people in the world, should at this time be idiosyncratically linked together by the bonds of Christian affection? Can they not see that they have everything to lose, and nothing to gain, by introducing and discussing among Adventists subjects which once kept them apart as sects, and which, from time immemo-

rial, have been the cause of many a bitter and fruitless controversy? Can they persuade themselves that they may form and publish their creed, or views, of the meaning of certain passages of Scripture, and at the same time denounce those who may honestly differ from them as having fallen into heresy and apostasy, without detriment to the cause, and to themselves? Do they not know that Adventists can and will discriminate between the assumptions of men and the infallible teachings of inspiration? Do they not know, that to arrogate to themselves the whole truth on any subject which they may name, and hold up as apostates from the faith once delivered to the saints those who dissent from them, is an unfortunate method of convincing the judgment, and reclaiming the erratic wanderers?

It is clear, that during the seventh month movement, when we thought the Lord was very near, we had no time for the controversies now deprecated. By what means, then, have brethren come to the conclusion, that they now have time for such controversies? By what means have they ascertained, that what was wrong in '44, in view of the near approach of the King of kings, is right in '47?

The sooner we get back, in reference to this matter, to the position we occupied when our hearts were beating high for the glories of the coming kingdom, and cease to urge our opinions orally upon our brethren, and arrive at the only safe conclusion—to agree to differ in love—the better will it be for us as individuals and as a people.

We find no fault with the "Herald" for taking a decided stand in meeting the emergency, when it is manifest that no other alternative is left it. Let a Christian forbearance, and a dignified courtesy, continue to characterize its course. Let its only aim be to glorify God, and promote the best interests of his people, in this critical period, and it will be sustained.

Baltimore (Md.), Sept. 10th, 1847.

LETTER FROM BRO. N. M. CATLIN.

THE OLD TENT WEST.

Dear Bro. Himes:—The Big Tent was erected in this city the 21st inst., for the first time in the State, or west of the Lakes. When we came to the place, unaided by means or friends, to assist and sympathize with us in publishing the glad tidings, we were reminded of your first mission to the city of New York, when you, with your fellow laborers, made the floor of your rented place of worship your lodging, and the provision store your boarding place, at your own charges, for the sake of the gospel. But we read, that "the Son of man had not where to lay his head," that "the servant is not above his master," and that "if we suffer with him, we shall reign with him." Therefore we endure all things, and glory in sufferings, in necessities, in reproaches, that we may obtain the salvation which is in our Lord Jesus Christ, with eternal glory.

You and the readers of the "Herald" will be interested in, and see the importance of, our first effort with the Big Tent in the West, when I state that we commenced our meeting in this city, which contains over 15,000 inhabitants, without being able to find a single Advent believer in it; Bro. J. M. Wilson, one of your subscribers, being absent. Our meeting has now been in progress five days. Bro. Chandler, Sears, Daniels, Butler Morley, and Catlin were present to preach; Bro. Morley, however, had to leave us last evening, in consequence of sickness in his family.

We have succeeded in calling out some six or eight friends of the cause, and creating an interest to hear on the subject of the "blessed hope." What the final result will be, we cannot tell; but the prospect is favorable. At all events, we will try to do our duty faithfully. We purpose to continue the meeting another week, over the Sabbath; the Tent will then go to supply some of the calls, where there seems to be a wide door opened for doing good.

Chicago (Ill.), Aug. 26th, 1847.

[We commend this enterprise of our brethren West. May the Lord prosper them in their labors to do good.]

Bro. R. V. LYON writes from Whittingham (Vt.), Sept. 17th, 1847:—

Beloved, you who are looking for the restoration of all things, spoken of by the mouth of all the holy prophets, believing the period is nigh at hand when it will take place, should you not be diligent in proclaiming this truth to all, as you have opportunity? If you neglect to do so, will not the blood of souls be required at your hand in the burning day? Shall the Lord be long suffering towards the ungodly who shall believe on him, and that long-suffering salvation, and you, who profess to have his Spirit, have no forbearance or salvation for them? I ask, what reason have such to believe, that they are accepted of the Father, on account of what Jesus has done? How can it be said to them in the day of reckoning, "Well done, good and faithful servant!" Beloved, think not of going into the kingdom, unless you have the spirit of Christ, which is the mind and disposition of Christ; and while mercy lingers, this spirit will lead you to put forth a

helping hand in giving to our fellow creatures the soul-stirring truth, "The hour of his judgment is come!" Brethren, gird on the gospel armor—prepare for that tremendous day, in which every man's work is to be tried by fire

Bro. Wm. TOWNBIDGE writes from Sheboygan Falls, Aug. 1st, 1847:—

Dear Bro. Himes:—You will probably recollect that I called at your office last summer a few moments, and informed you that I was a deacon in the Baptist church in this place, and notwithstanding my views on the Advent, was in good standing in the church, and a teacher of a Bible-class. I did not inform you of the fact, that I have been a preacher of the doctrine for nine years; and I feel that the judgment day will show that good has been done. I continue to preach this doctrine, and intend to do so until the Lord comes; but if I fall asleep, I hope to rise with all those who have died in faith. There are a number of good, pious Adventists in our county. If the Lord permit, I shall go next Lord's day, fifteen miles on foot, although 57 years of age, to preach, by request, to a people whom I have never addressed. May the Lord bless the word to the salvation of all who may come to hear.

I receive the "Herald" regularly, and esteem it more highly than I do any other paper. Not one of them lays an hour in the office. Your friend and brother.

Bro. P. LIVINGSTON writes from Cleveland (O.), Sept. 8th, 1847:—

Dear Bro. Himes:—I notice in the "Herald" a call for me to go to Nova Scotia. Situated as I now am, it would be impossible for me to comply with the call. I should rejoice if some brother would go there; the expense of going would be but small, and I think it probable that the Advent brethren there would support a faithful minister. I should be willing to do something to further this object. Should time continue, I may be enabled to go in the spring. You have my prayers and best wishes that you may have a continuance of grace and faith in the Lord's promises. Please give notice, that my address is Cleveland, Ohio.

OBITUARY.

"Blessed are the dead who die in the Lord."

At our recent meeting in New Milford, Ct., I was informed, for the first time, of the death of our beloved Sister S. M. WARDAN. She was a firm believer in the advent of the Savior nigh at hand. She was also faithful, liberal, and devoted. In her death, the little flock in that place have lost a valuable member. But their loss is her gain. She sleeps; but soon she will rise in the first resurrection, to reign with Christ, and with the faithful of all ages.

J. V. H.

Miscellaneous.

NEITHER THIS NOR THAT.

A gentleman who had been active in aiding a missionary collection, was met the following day by one of different habits, who chided him with the folly of which he deemed him guilty, in giving to such an object, and in such profusion. It was folly, he said, to be sending heaps of money abroad, to be spent no one knew how, while there were so many unemployed, starving poor at home. "I will give £— to the poor of —, if you will give an equal sum," said the Christian friend. "I did not mean that," replied the objector. "But," continued he, "if you must go from home, why so far?—Think of the miserable poor of Ireland." "I will give £— to the poor of Ireland, if you will do the same." "I do not mean that, either," was the reply.

No, it is neither this nor that which this class of objectors exactly mean; but simply to veil their covetousness by blaming the proceedings of liberal men, whom, if they did not condemn, they must, for very shame, in some degree imitate.

We find the above in the "Religious Telescope." It is full of meaning, and is a correct delineation of covetous-minded men. When such are appealed to for a charitable object, they find their dollars more weighty than their benevolence; and they necessarily seek for some excuse for their parsimony. O, say some, how more important it is that we assist some more needy object. But when the more needy object is presented, they are equally averse to that, and seek for some other excuse. All such excuses are only apologies for covetousness: and those who offer them are rarely found assisting any benevolent object.

KINDNESS TO CHILDREN.

There is much truth, as well as sound philosophy, in the following extract. It should be remembered, that children are imitative beings, and partake, more or less, of the natures of those they associate with. Where cheerful looks and smiling faces abound, their countenances give

pleasing tokens of the genial influences. Sourness and moroseness beget in the mind of the child a similar morose disposition.

Many suppose it necessary to preserve towards the young in their families an aspect of dignity and coldness; thus, as they imagine, repelling undue liberties, familiarity, or disobedience. But really one gets more from a child by developing the latter's affections, of which all children have an ample store, but they often remain hidden. Above all mistakes, is that of supposing that the better nature of the child is to be drawn out and raised into the strength which we should desire to see in the man, by making him pass through a cold and cheerless youth. The very contrary is the case. A system of petty restraints and privations, of severe looks and incessant chidings, only results in depraving the feeling, and perverting the reason of a young person. He is, in such circumstances, entirely out of harmony with nature. He is like a flower, which requires light and warmth, placed in a cold cellar, where it can never acquire its proper proportions, or color, or vigor. It is quite impossible that a child so treated, can ever attain to the proper characteristics of a well-constituted man or woman.

FORGET YOUR INJURIES.

The following paragraphs are a sweet solace to one's injured heart, and a healing balm to his wounded spirit.

He is unwise and unhappy—extremely so—who never forgets the injuries he may have received. They come across his heart, like dark shadows, when the sunshine of happiness would bless him, and throw him into a tumult, that not easily subsides. The demon of hate reigns in his bosom, and makes him, of all accountable creatures, the most miserable.

Have you been injured in purse or character? Let the smiling angel of forgiveness find repose in your bosom. Study not how you may revenge, but the best way to return good for evil. It was the constant habit of Bishop Boulton to forgive all who injured him, and he always enjoyed peace of mind. After his death, the following lines were written by one of his friends. They are no less beautiful than true:—

"Some write their wrongs in marble: he more just, stooped down serene and wrote them in the dust; Trod under foot, the sport of every wind, Swept from the earth, and blotted from his mind— There buried in the dust he bade them lie, And grieved they could not 'scape the Almighty's eye."

LITTLE CHILD'S MORNING HYMN.

The morning bright,
With rosy light,
Has waked me up from sleep;
Father, I own
Thy love alone
Thy little one doth keep.

All through the day,
I humbly pray,
Be thou my guard and guide:
My sins forgive,
And let me live,
Blest Jesus, near thy side.
O make thy rest
Within my breast,
Great Spirit of all grace;
Make me like thee,
Then shall I be
Prepared to see thy face.

DESTRUCTIVE SNOWS.

Since the well-known "Thirteen Days' Drift," supposed to have taken place in the year 1660, at which period so large a portion of the Scotch flocks was destroyed, and so many persons perished, it is a fact that we have had no less than thirty-six inclement seasons, during which the losses among sheep were incalculable. Nor have these misfortunes been confined to Scotland. The fall of snow, which occurred towards the close of February, 1807, was so heavy in England, that in exposed situations the herds and flocks extensively suffered. Of the large number of sheep on that occasion overwhelmed in the Borough Fen, near Stamford, only 600 could be dug out alive, the rest being completely buried in the snow. Upwards of two thousand perished in Romney Marsh, and the desolation equally spread to other places. Blackwood's Magazine.

RELIGIOUS FAITH

The religious faith of multitudes may be summed up as follows:—

1. I believe in the greatest congregation.
2. I believe in the greatest denomination.
3. I believe in the greatest popularity.
4. I believe in the largest meeting-house.
5. I believe in the man of the greatest learning.
6. I believe in the most eloquent man.
7. I believe in attending the church that will put the most money in my pocket.

What do you believe, reader?

I recommend you to have some religious and Christian sentiments, and be able to give some reason why you have them.

Foreign News.

England.—The crops of cereals have everywhere justified their promise of abundance; the greater part is already housed, in excellent condition, and the yield highly satisfactory.

The disease of the potato crop is now very generally apparent, both in Great Britain and Ireland, though not to the extent of the former visitations.

Among the events of the last week, not the least gratifying is the rescue of the noblest, the Great Britain, from her unfortunate imprisonment in Dundrum Bay.

During the week succeeding the 16th ult., the prices of American flour rallied a shilling or two, but after one or two failures in the trade, prices gave way. During this eventful period the weather, with intervals of some interruption, has been splendid for gathering in the harvest, which, so far as it has proceeded, bids fair to be an average for wheat, and fully an average one for barley and oats. Some endeavors have been made to create an alarm for the failure of the potato crop, and in this neighborhood we have seen instances of disease; but, comparing all the various accounts which have reached us from Great Britain and Ireland, we are of opinion that however in particular instances partial damage may eventually arise, upon the whole, it bears not the most remote comparison with the destruction of the past year, and in Ireland the abundant cultivation of other esculents renders any partial damage quite of secondary importance. In Indian corn the losses to importers will be enormous.

The Liverpool "Mail" says: "There are indications, at the present passing hour, of some serious and comprehensive movements on the part of the leading powers of Europe. The fierce, and even sanguinary dissensions in the Swiss republics, the murmurs and menaces in the Italian states, the disgraceful disorders in the contemptible monarchy of Greece, the wretched condition of Portugal, and the anarchy which prevails in Spain, all point to a state of things which ought not to be, and cannot be much longer endured."

In Ireland, the withdrawal of the government relief is most seasonably mitigated in its effects, by the general abundance of the harvest, and the extraordinary supplies of foreign grain, which, in consequence of the serious decline in prices, and the consequent failures of many importers, cannot find consignees, and is sold to liquidate freights and charges.

Fever in Scotland.—We regret to state that fever continues to linger about the districts of Edinburgh and Glasgow, chiefly caused by Irish immigration. From 25th June to 17th August, no fewer than 26,335 Irish have arrived at Glasgow; of 1150 fever patients admitted into the hospitals then, 750 were Irish, 380 Scotch, 15 English, and 5 foreigners. Another Catholic clergyman, Dr. Sinnott, has fallen a victim to the prevailing typhus, having died last week at Greenock. The returning officer for the board at Glasgow has also been taken ill, his being the fourteenth case of attack on the establishment.

Spain.—All the negotiations for bringing about a reconciliation between the Queen and her consort have failed. The King peremptorily refused to return to live with the Queen, at any rate until the expiration of four months, and this insulting condition being wholly out of the question, all negotiation is at an end. The Pacheco administration is, therefore, defunct. Pacheco, Benavides, and Mazarredo are laboring to promote the accession of Narvaez to the Presidency of the Council. Narvaez was instantly summoned to Madrid to re-constitute the Cabinet. One of the Paris journals says: "He is the bearer of private and particular instructions from Queen Christina—instructions settled in a council held some days ago at Malmaison, and at which the Duke and Duchess of Montpensier assisted. General Narvaez, immediately after his entry into the ministry, if we are to believe what we hear, will present to Queen Isabella an ultimatum, in terms of which she must choose between three alternatives, a reconciliation with her husband, the dismissal of the Camarilla, which now surrounds her, or an abdication. In the event of the Queen adopting the last of these alternatives, the Duke and Duchess of Montpensier will immediately return to Spain."

The Queen has returned to Madrid from La Granja, but the reconciliation so much anticipated has not taken place, but appears more remote than ever. The King remains at the Pardo, the Queen occupies the palace. The royal couple have not had a meeting. General Narvaez has arrived at Madrid, and was supposed to have been authorized by the Queen to form an administration, the Pacheco ministry having broken up in consequence of the refusal of the King to live with the Queen until the expiration of four months. The language and demeanor of the King are said to have been highly offensive to her Majesty, and it is generally believed that the whole affair becomes now a serious plot to remove the Queen from the throne, and place the Duke de Montpensier in her room.

Portugal.—Letters from Lisbon of the 21st August, addressed to the Madrid journals, an-

nounce that M. Rodrigo de Fonseca Magalhães had resigned the mission to form a cabinet. They add, that the whole of Portugal was in a very agitated and alarming state.

Italy.—Besides taking military possession of Ferrara on the 13th ult., and placing loaded cannon and gunners with lighted matches in the public squares, 20,000 Austrians have been concentrated on the banks of the Po, ready to cross the river at a moment's notice. The people, and in some cases the Capuchin friars eagerly press to be enrolled for the defence of their sovereign and their country. The presence of Admiral Napier's squadron in the Adriatic is also hailed as a symptom of the good will of England towards the popular cause, and the establishment of diplomatic relations between the Papal and British courts has become a subject of current interest.

A letter from Leghorn of the 23d August announces, that on the previous day the population of that city assembled on the Piazza Grande, and boldly demanded the formation of the National Guard; after an address from the governor, the multitude were dispersing, when, unfortunately, some disturbance broke out with a few soldiers present as spectators, who were disarmed and trampled under foot; the alarm became general, and violent placards were posted, demanding a change of ministry, and the formation of a corp of volunteers to march against the Austrians at Ferrara. The King of Sardinia has declared his adherence to the Pope, who now prepares for the defence of his territories against Austria, and has the further promise of the aid of France.

A letter from Rome, August 23, says Piedmont has decidedly pronounced in favor of the Pope. Last night an extraordinary courier of the cabinet of Turin brought the news. The enthusiasm caused by this very important step in Italian nationality is extraordinary, and our government has most willingly adopted the proposal. This morning the Pope, on his return from the University, where he had distributed medals to the students, was waited upon by the Marquis Pareto, the Sardinian minister, and had a two hours' conference with him. The Pope, on entering the University, harangued the students with great animation, saying, they were the hopes and support of their country.

Austria.—A communication "from the Italian frontier," in the *Manheim Journal*, states that, in reply to the formal protest from Lord Palmerston, in the name of his Government, against Austrian intervention in the internal affairs of the states of the Church, the Austrian Cabinet has declared its determination not to interfere, "except in the last extremity, i. e., if the movement in the states of the Church threaten to compromise the tranquillity of its own provinces." In such a case, it is added, "nothing shall prevent Austria to exercise its incontestable right." A similar declaration is said to have been addressed to the French and Roman Cabinets; and instructions given to Prince Radetzky, in certain specified circumstances, to enter the Papal territories with 20,000 men. The police is even more than usually active in Lombardy, and the frontier surveillance more strict than ever. The Austrian troops, which by the previous accounts had taken possession of the city of Ferrara, have since, it is said, evacuated the town, and retired into the citadel, which by one of the clauses of the treaty of Vienna, they are authorized to occupy. Great excitement prevails throughout Italy.

Switzerland.—The diet continues its sittings, but no further proceedings of general interest have transpired, beyond the reception of an address on the 24th, voted at a meeting of several thousands of the Carbiniers, held at the shooting ground at Biende, in which the diet is called upon to adopt coercive measures against the Sonderbund, and promising their aid, and that of all lovers of their fatherland.

Russia.—A letter from St. Petersburg, of 20th August, says: "The world is acquainted with the great indignation which the Emperor Nicholas felt on learning the depredations recently committed by several high functionaries, civil and military, in the Trans-Caucasian provinces, an indignation, which, if our journals are to be believed, was the sole cause of the cruel malady with which the Czár was attacked, and of which he is not completely cured. The emperor has just issued an ordonnance, enjoining all civil and military functionaries to send in to the government a detailed statement of all they possess, with an account of its origin. Every functionary neglecting to comply with his order, or setting down what is not the truth, is to be punished severely, a vague term, but which amongst us signifies being exiled to Siberia."

Greece.—Athens journals of the 10th ult., announce the opening of the sessions of the Greek chambers by King Otto in person, with a speech, in which he regretted that the differences with Turkey remained unsettled, but held out the hope of a speedy and peaceable termination. Since then a war of independence has been declared by General Griotzioti, who has escaped from prison at Caeleis, and is actively engaged in raising troops in Attica.

Turkey.—Intelligence has been received from Salonica, of the defeat of the insurgents in Albania, at three different points, Trusting to their

numerical superiority, upwards of 10,000 Albanians attacked the outposts of the Turkish army at Berat, and took it by surprise. Whilst plundering the town, they were in turn surprised by a division of the Turkish troops, under Osman Pacha, and, after a murderous conflict of ten hours' duration, the insurgents fled to the mountains.

Earthquake at Alexandria.—A smart shock of an earthquake was felt at Alexandria on the 7th ult., which, however, caused no injury beyond shaking down a few stones from the minarets of certain mosques, and producing rents in a great many walls. At Cairo, considerable damage was done, two or three cupolas, minarets, and houses having fallen and killed several people. The Baron A. V. de Rothschild had an exceedingly narrow escape of his life. He was visiting the mosque of Sultan Hassan at the time, and a number of large stones fell on the pavement beside him, each sufficient, had he been struck, to have terminated his voyage in Egypt.

India.—By the "Times" extraordinary express from Marseilles, we have the intelligence, in anticipation of the overland mail, of the 19th July from Bombay, the 8th from Calcutta, and the 10th from Madras. No later news has been received from China.

The general state of India is satisfactory. Tranquillity continued to prevail throughout the Punjab. Trade was depressed in Calcutta, and partially so at Bombay, but in both places brighter prospects cheered the merchants, from the favorable state of the crops.

Extensive reductions are being effected in the troops, by which a saving of one million sterling per annum will be made. Forty thousand Sepoys have been removed from the native army, and six royal regiments are to be sent out of India.

Kafirland.—Cape of Good Hope papers to the 30th June, inclusive, bring us very unsatisfactory intelligence respecting the state of that colony. A sharp affair took place between the British forces and the Kafir tribe, under Sandilla, on the 15th June, which gave the latter the advantage, in consequence of its numerical strength.

BUSINESS NOTES.

T. Smith.—We sent you a bundle the 17th inst.
D. Dudley.—The money which you sent last fall was not received.
W. Beardsley.—You owe \$2 36 to the end of v 13.
J. Clark, 2d.—We have changed your Gloster papers to Chepachet.
G. Needham.—The \$5 were duly credited.
T. M. Preble.—They were received and sold, and \$1 credited to G. E. Hooper, which pays to 246.
Wm. H. Fernald.—We have sent your paper to Hallowell, as we understood you to direct. If we mistook, please correct.
E. Burnham.—It was distributed through mistake. The paper, we suppose, has been sent regularly. We know not why it should not have been.
A. G. W. Smith.—We do not find that your remittance was received. Your paper, however, is already paid to end of v 14.
A. M. Vaughan.—\$1 for Bible not charged.
E. H. Sherman.—We made a mistake. It is now to end of v 13.
J. N. Sayer.—We will send the Library to Fowler & Wells, New York, to-morrow—all but the chart. That we will send by mail when we get a supply.

DELINQUENTS.

[Under this head we may do some injustice. We hope not. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies, \$506 46
AMOS RICE, of Springfield, Mass., refuses to take his paper from the office. He owes - 7 00

Total delinquencies since June 1st, 1846. - 513 46

ENGLISH MISSION.

Dea. Bennes. - 2 00

WEST INDIA MISSION.

E. Shaw. - 1 00

Big Tent Meetings.

ELEVENTH MEETING—RHODE ISLAND.

The Rhode Island meeting will be held at North Scituate, as that is the most central location, and will best accommodate those that may attend. It being so late in the season, we think it would be imprudent to camp on the ground; therefore we have procured a lot in the village on the main street, opposite the Advent Tabernacle. The brethren and sisters from abroad can be accommodated with rooms and lodging by the friends in the village, and at the hotels. There are two temperance hotels near the ground, and no spirituous liquors sold in the place, at which arrangements have been made for boarding, lodging, and house-keeping, on reasonable terms. The brethren will bring their bedding, as is usual in attending camp-meetings. Accommodation for those who wish to board themselves.

The ground is 15 miles from Danielsonville depot; stage fare, 75 cts. Distance from Providence, 10 miles—fare, 37 1/2 cts. Those coming by Providence, will stop at the Manufacturer's Hotel. Tickets to be had of Bro. Sissons, No. 96 Westminster-street. The meeting will commence Oct. 36th, and continue over the Sabbath. Preachers are invited to attend. Come, brethren and sisters, one and all, and join us in this feast of tabernacles. It may be the last we shall enjoy before the Lord's Tabernacle shall be with men.

Committee of Arrangements:—Elenzer Bellows, D. C. Tourtellott, Seryl Cornell, A. S. Himes, M. O. Pray, H. W. Pray, J. Clark, of North Scituate, R. I. Thomas Shaw, J. G. Pettis, H. O. Brown, of Providence. John White, H. Holmes, of North Attleboro', Mass. Daniel Reed, Ben. Tilly, of Bristol, R. I.; and Seth Spaulding, of South Kingfield, Ct.

CONFERENCES.

The Lord willing, a Conference will be held in Poland, Me., on Miquette's Hill, commencing Saturday, Oct. 2d, at 10 o'clock, and continuing several days, at the discretion of the Conference. The brethren and sisters scattered abroad are affectionately invited to attend, and they will be accommodated as well as we are able to do so. We have engaged Bro. O. R. Fassett and Edwin Burnham to attend; and it is quite possible that Bro. Churchill will be with us. We ardently desire the attendance of the people generally, and that the Lord would grant them a listening ear. It is expected that our brethren in the ministry in the State, who can, will punctually attend. (In behalf of the brethren.) J. TURNER.

There will be, Providence permitting, a conference at Litchfield, Me., to commence Oct. 5th, 10 a. m., and continue over the Sabbath. Brethren and sisters are invited to attend. Bro. O. R. Fassett and J. Turner will be present, and Bro. D. Churchill is expected. C. H. ROBINSON.

A conference will be held, if God permit, at Davis' Island, Guilford, N. H., to commence Oct. 15th, and continue three days. W. Burnham and myself expect to attend by request. Let this be a general gathering, brethren. EDWIN BURNHAM.

The Lord willing, there will be an Advent conference in Orrington, Penobscot county, Me., to commence on Thursday, Sept. 30th, 10 a. m., and continue over the following Sunday, or longer if thought expedient. Bro. A. Hale, from Massachusetts, is expected to attend, with any other brother or brethren whom God may direct.

There will be another conference at Brewer, to commence Thursday, and continue over the second Sunday in October.

Also another at Frankfort, to commence Thursday or Friday (as the brethren at that place may direct), and continue over the third Sunday in October—the time of the regular conference there.

Should the brethren at Exeter, Me., wish a conference at the Chamberlain meeting-house on the fourth Sunday in October, to commence Thursday or Friday previous, they will please send me a letter to Eddington, Penobscot county, Me., informing me of the same, and arrangements will be made accordingly.

In behalf of the brethren, THOMAS SMITH.
P. S. I would say to Bro. T. Adrian, not knowing where his address is,—that I was not at home in time to comply with his proposition, not having arrived at home until the 6th inst. T. S.

APPOINTMENTS.

I will preach, the Lord willing, in Salem, Sunday, the 26th inst. W. S. CAMPBELL.

If time continue, I will preach at Walpole, N. H., Sept. 25th, 6 p. m.; at Vernon, Vt., the 29th, 6 p. m.; at Winchester, N. H., the 30th, 6 p. m.; at Northfield Farms, Oct. 1st, 6 p. m.; at Gilford, Vt., the 2d and 3d, at the school-house near Bro. H. Parker's, at 6 p. m. on the 2d; at Erving, Mass., the 4th, 6 p. m.; at Athol, the 5th, 2 p. m.; at New Salem, the 6th, 1 p. m.; at Bro. D. Randall's, in North Belchertown, the 7th, 6 p. m.; at the Axe Factory, Ct., the 8th, 6 p. m.; at Windham the 10th, 10 a. m. R. V. LYONS.

The Lord willing, I will preach in South Reading, Oct. 3d. WESLEY BURNHAM.

Providence permitting, I will preach in Salem, Mass., the first Sabbath in Oct. L. R. GATES.

The Lord willing, I will preach at Concord, N. H., Lord's day, Sept. 26th; at Pittsfield, the 27th; at Stratford, the 28th; at New Durham, the 29th; Welleboro', the 30th; at Tiltonboro', Oct. 3d; at Eaton, the 5th; at Dover, the 8th; at Portsmouth, the 10th. These which come on the week days, will be held either at 5, or 7 p. m., as it may be thought best. J. WESTON.

God willing, I will fulfil the following appointments: Toronto, Oct. 16th, 10 a. m.; Bro. Truitt's, the 17th, 8 p. m.; Bro. Waller's, the 18th, 8 p. m.; Bro. Anguish McKimsey's, the 19th, 8 p. m.; Nassau-way, Nelson, Bro. Campbell's, the 17th, 10 a. m.; Bro. Burts's, the 19th, 8 p. m. Expect Bro. Thompson to accompany me. DAN'S CAMPBELL.

Receipts for the Week ending Sept. 23.

[We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.]

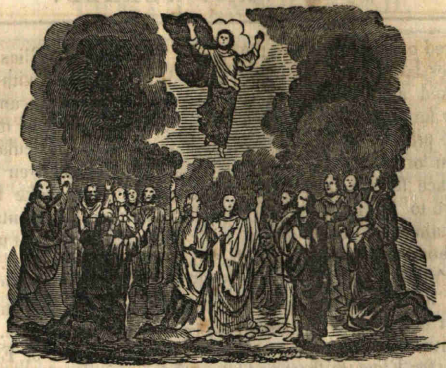
Those who have paid money for the "Herald," will please send it to be credited.

M. Gile, 339; R. E. Ladd, v 13; E. Ayres, v 13; J. Porter, v 14; S. Benton, 266; C. W. Smith, v 12—each 50 cts.—A. Newton, 326—75 cts.; J. Perin, 362; A. Lincoln, 366—each \$1 50—C. F. Pettis, 357; A. F. Farrar, 355; Miss C. Quinton, v 14; E. W. Colton, v 14; Benj. Joslin, 332; G. N. Gale, 332; M. B. Richards, v 13; J. S. White, v 14; J. W. Garrett, 365; J. Dunn, 359; J. B. Paine, v 14; E. Vanhook, 356; L. W. Northrop, 358; S. G. Matthews, v 13; M. Hare, v 14; C. E. Conklin, 358; C. Burhop, v 14; R. V. Lyon, on acc't; H. Parmelee, 365; R. Vanhorn, v 14; J. Clark, 2d, v 15; J. K. nigg, v 13; E. Shepherd, v 13; E. Burnham, C. H. 25 cts. to No. 12, 33; J. Truitt, 329; G. E. Spencer, 350; J. Spencer, 359; A. Libonaty, 363; E. Brisbane, 370; H. Moore, 260; G. W. Burnham, v 12; A. Colby, v 14; W. Hotchkiss, v 14; F. A. Cutter, v 14; B. Hurlburt, v 13; O. Olmsted, v 13; S. W. Jerold, 360; W. Merrill, 360; T. Hyatt, 365; H. Shore, 313; J. Bixby, v 13; H. T. Goslin (of N. S.), at Richford, Vt., 359; B. Cooper, v 14; A. P. Meers, 359; O. N. Whitford, 280; J. Burt, v 14; A. E. Aho, 358; C. Taylor (of N. S.) at Campbell, N. Y., 359; N. Collins, v 14; A. Thomas, 337; Wm. S. Howdard, 334; H. C. Rhodes, v 15; M. Greene, v 14; T. Allen, v 14; E. M. Chase, 353; J. Myers, v 11 (owes \$2 25); A. Hays, of Vergennes, 359, and A. Hays, of Panton, 359—are not these the same? A. Benton, 359; J. C. Wells, 359; H. S. Isham, v 13; E. Slater, v 13; G. W. Esty, 359; D. Wood, 353; Dr. W. Partridge, v 14—each \$1.—G. D. Strout, Jr., 362; J. Lamb, v 14; J. Brown, 360; H. B. Baldwin, v 14; W. Mix, 332; J. Morgan, 354; Wm. H. Fernald, 358; D. Grannis, 340; A. Potter, 355; E. Shaw, v 14; H. Chapin, 359; O. Dowd, 355; E. S. Loomis, 365; A. Eastman (of N. S.), 355; N. Lazelle, v 13; I. Howley, 386; I. Tracy (of N. S.) at Bennington, 355; L. Lawrence, v 15; C. Kent, v 15; H. Ashley, 342; H. Smith, v 14; D. Smith, v 14; J. Hodgkins, v 14; H. Gardner, v 14; Dea. Warner, 386—each \$2.—J. W. Marden, on acc't; D. Dudley, 295; M. Rogers, 318; U. F. Arnold, v 15; S. Gillingham, 411; H. Flagg, v 15—each \$3.—S. Rogers, 364; Wm. S. Miller; L. Almsworth, v 9—each \$4.—Wm. Biddle, v 15; I. H. Pratt, v 12; Dr. D. Stowell, 349—each \$5.

RECEIPTS FOR "CHILDREN'S HERALD."

J. Spencer; A. Bralish; N. S. Cooley; F. Moore; R. Hays; L. E. Sherman; S. Benton; M. B. Tolson; M. Buckingham; N. L. Collins; C. Kent; W. M. Grandy; S. Hall; L. Thomas; W. Baker; S. Hays; E. Benton—25 cents each.—G. B. Whitford, \$1 50.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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LOVE.

O divine and heavenly feeling!
Bliss, unknown to many minds:
Sacred pleasure! God revealing—
Spirit of his bright designs—
Still attend and comfort me,
Still my best companion be,
Still inspire my heart to sing,
Still thy blessings to me bring.

I will praise thee in the morning,
And extol thee in the night;
Thou shalt all my life adorn,
Guide me to the source of light.
God is light, and God is loving,
God is kind, and is proclaiming
Everywhere his love and goodness,
And every where his will to bless.

I would be like him who made me,
I would imitate his love,
I would strive as much as may be
Thus to image God above.
Thus to bless by being lovely,
All who see, and hear, and know me;
All that do mingle with me here,
And wipe away the falling tear.

CHAS. T. CATLIN.

Inspiration of the Jewish Prophets.

BY ALEXANDER KEITH, D. D.

(Continued from our last.)

PROPHECY.

"Edom (or Idumea) shall be a desolation. I will make thee most desolate," *Isa. 49:17. Ezek. 35:3.*

FULFILMENT.

"The traces of many towns and villages are met with. At present all this country is a desert."—*Travels*, p. 36.

PROPHECY.

"I will stretch out my hand upon Edom; and will make it desolate from Teman," *Ezek. 25:13.*

FULFILMENT.

"And Maan (Teman, as marked in the map prefixed to Burckhardt's Travels) is the only inhabited place in it."—*Trav.*, p. 36.

PROPHECY.

"If grape gatherers come to thee, would they not leave some gleanings? if thieves by night, they will destroy till they have enough. But I have made Esau bare, Edom shall be a desert wilderness," *Jer. 49:9, 10.*

FULFILMENT.

"The whole plain presented to the view an expanse of shifting sands; the depth of sand precludes all vegetation of herbage."—*Burckhardt's Trav. in Syria*, p. 442.

PROPHECY.

"I will stretch out upon Idumea (Edom) the line of confusion, and the stones of emptiness."

FULFILMENT.

"On ascending the western plain, we had before us an immense expanse of dreary country, entirely covered with black flints, with here and there some hilly chain rising from the plain."—*Burckhardt's Trav.*, p. 444.

PROPHECY.

"Moreover, the word of the Lord came unto me, saying, Son of man, set thy face against Edom, and prophesy against it, and say unto it, Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate," &c., *Ezek. 35:1-3.*

FULFILMENT.

"It is from the summit of (the mountain) El Nakb that one can judge of the general aspect of the country, of the melancholy and dismal state of which it is difficult to convey an idea with the pencil alone. Many prophets have announced the misery of Idumea, but the strong language of Ezekiel can alone adequately describe this great desolation."—*Laborde*.

PROPHECY.

"I will lay thy cities waste; and thou shalt be desolate, O Mount Seir," *Ezek. 35:3, 4.*

FULFILMENT.

"The following ruined places are situated in Djabal Shera (Mount Seir), Kalaab, Djirba, Eyl, Ferdakh, Anyk, Birel-Beytar, Shemakh, and Syk."—*Laborde*, pp. 443, 444.

PROPHECY.

"I will make thee perpetual desolations, and thy cities shall not return," *Ezek. 35:9.*

FULFILMENT.

"Of the towns laid down in D'Anville's map, Thoon excepted, no traces remain."—*Laborde*, pp. 443, 444.

PROPHECY.

"I will make thee small among the heathen: thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation," *Jer. 49:15-17.*

FULFILMENT.

"The ruins of the city (of Petra, or the Rock, the capital of Edom) burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions; the sides of the mountains covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular scene we ever beheld." *Irby and Mangles' Trav.*, p. 422.

"The rocks are hollowed out into innumerable chambers of different dimensions," &c.—*Mackmichael's Journey*, p. 228.

"Some of them are so high, and the side of the mountain is so perpendicular, that it seems impossible to approach the uppermost," &c.—*Burckhardt's Trav.*, p. 422.

PROPHECY.

"I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord," *Ezek. 35:9.*

"Every one that goeth by it shall be astonished," *Jer. 49:16.*

FULFILMENT.

"I would that the skeptic could stand as I did among ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself, in the desolation and eternal ruin around him."—*Stephens's Incidents of Trav. in Arabia Petraea*, &c., v. ii., p. 55.

PROPHECY.

"They shall be called the border of wickedness," *Mal. 1:4.*

FULFILMENT.

The Arabs in Edom are called "a most savage and treacherous race."—*Irby and Mangles*. "They have the reputation," says Burckhardt, "of being very daring thieves." And Pococke describes them as "a very bad people, and notorious robbers."—*Vol. i.*, p. 136.

PROPHECY.

"They shall call the nobles thereof to the kingdom, but none shall be there; and all her princes shall be nothing," *Isa. 34:12.*

FULFILMENT.

"There is not a single human being living near it."—*Irby and Mangles*, p. 439.

The sepulchres are numerous and magnificent; and "great," says Burckhardt, "must have been the opulence of a city which could dedicate such a monument to the memory of its rulers."—*P.* 425.

PROPHECY.

"Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof," *Isa. 34:13.*

FULFILMENT.

"Most of the plants at Petra are thorny."—*Irby and Mangles*, p. 435.

"The thorns," as described by Laborde, "rise to the same height with the columns; creeping and prickly plants hide the remains of the works of man: the thorn or bramble reaches the top of the monuments, grows on the cornices, and conceals the base of the columns."

PROPHECY.

"Shall I not destroy the wise men out of Edom, and understanding out of the Mount of Esau?" *Obad. v. 8.*

FULFILMENT.

Even the clearing away of rubbish, merely "to allow the water to flow" into an ancient cistern, in order to render it useful to themselves, is spoken of by Burckhardt "as an undertaking far beyond the views of the wandering Arabs." *Trav.*, p. 366.

PROPHECY.

"The cormorant (Hebrew, KATH) shall possess it," *Isa. 34:11.*

FULFILMENT.

"The bird Katta is met with in im-

mense numbers; they fly in such large flocks, that the Arab boys often kill two or three of them at a time, merely by throwing a stick among them."—*Trav.*, p. 406.

PROPHECY.

"The owl shall dwell in it," *Isa. 34:11.*

FULFILMENT.

"Eagles, hawks, and owls were soaring in considerable numbers above our heads, seemingly annoyed at any one approaching their lonely habitation."—*Irby and Mangles' Trav.*, p. 415.

PROPHECY.

"And the raven (or crow) shall dwell in it," *Isa. 34:11.*

FULFILMENT.

"The fields of Tafyle," in the immediate vicinity of Edom, "are frequented by an immense number of crows."—*Burckhardt's Trav.*, p. 405.

PROPHECY.

"It shall be a habitation of dragons," *Isa. 34:13.*

FULFILMENT.

"The Arabs in general avoid them (the ruins in Edom) on account of the enormous scorpions with which they swarm."—*Volney's Trav.*, v. ii., p. 344.

PROPHECY.

"The satyr (or goat) shall cry to his fellow," *Isa. 34:14.*

FULFILMENT.

"Large herds of mountain goats are met with."—*Burckhardt*, p. 405.

PROPHECY.

NINEVEH. "He will make an utter end of the place thereof. I will make thy grave; for thou art vile," *Nahum 1:8, 14.*

FULFILMENT.

The mounds "show neither brick, stones, nor other materials of building; but are in many places overgrown with grass."—*Buckingham's Trav. in Mesopotamia*, v. ii., p. 49, &c.

PROPHECY.

"She is empty, void, and waste," *Isa. 2:10.*

FULFILMENT.

"Eastward of the Tigris, at the end of the bridge of Mosul, the great Nineveh had formerly been erected: the city, and even the ruins, had long since disappeared; the vacant space afforded a spacious field for the operation of the two armies."—*Gibbon's Hist.*, v. viii., pp. 250, 251.

PROPHECY.

"Thy crowned are as locusts, and thy captains as the great grasshoppers which flee away, and the place is not known where they were," *Nahum 3:17.*

FULFILMENT.

"Where are those ramparts of Nineveh?"—*Ruins*, c. ii.

PROPHECY.

"The Lord hath given a commandment concerning thee, that no more of thy name be sown," *Nahum 1:14.*

FULFILMENT.

"The name of Nineveh seems to be threatened with the same oblivion that has overtaken its greatness."—*Ruins*, c. iv.

PROPHECY.

TYRE. "Tyre shall be a place for the spreading of nets in the midst of the sea," *Ezek. 26:5*.

FULFILLMENT

"Instead of that ancient commerce, so active and so extensive, Sour (Tyre) is reduced to a miserable village. They live obscurely on the produce of their little ground and a trifling fishery.—*Volney's Trav.*, v. ii., pp. 212, 225.

The Counterfeit Messiah of 1656.

(Continued from our last.)

The devotion of the Jews toward this pretended Messiah increased still more and more, so that not only the chief of the city went to attend, and proffer their service towards him in the time of his imprisonment, but likewise decked their synagogue with S. S. in letters of gold, making for him on the wall a crown, in the circle of which was wrote the 91st Psalm at length, in fair and legible characters: attributing the same titles to Sabbatai, and expounding the Scriptures in the same manner in favor of his appearance, as we do of our Savior.

However, some of the Jews remained in their wits all this time, amongst which was a certain Cocham at Smyrna, one zealous of his law, and of the good and safety of his nation, and observing in what a wild manner the whole people of the Jews was transported, with the groundless belief of a Messiah, leaving not only their trade, and course of living, but publishing prophecies of a speedy kingdom, of rescue from the tyranny of the Turks, and leading the Grand Seignior himself captive in chains; matters so dangerous and obnoxious to the state wherein they lived, as might justly convict them of treason and rebellion, and leave them to the mercy of that justice, which on the least jealousy and suspicion of matters of this nature, uses to extirpate families, and subvert the mansion houses of their own people, much rather of the Jews, on whom the Turks would gladly take occasion to despoil them of their estates, and condemn the whole nation to perpetual slavery. And indeed it would have been a greater wonder than ever Sabbatai Sevi showed, that the Turks took no advantage from all their extravagancies, to drain the Jews of a considerable sum of money, and set their whole race in Turkey at a ransom, had not these passages yielded them matter of pastime, and been the subject of the Turks' laughter and scorn; supposing it a disparagement to the greatness of the Ottoman empire, to be concerned for the rumors and combustions of this dispersed people; with these considerations this Cocham, that he might clear himself of the blood and guilt of his countrymen, and concerned in the common destruction, goes before the Cadi, and there protests against the present doctrine, declaring that he had no hand in setting up Sabbatai, but was an enemy both to him and his whole sect. This freedom of the Cocham so enraged and scandalized the Jews, that they judged no condemnation or punishment too severe against such an offender and blasphemer of their law, and holiness of the Messiah; and therefore with money and presents went to the Cadi, accusing him as disobedient in a capital manner to their government, obtained sentence against him, to have his beard shaved, and to be condemned to the galleys.

There wanted nothing now to the appearance of the Messiah, and the solemnity of his coming, but the presence of Elias; whom the Jews began to expect hourly, and with that intention and earnestness, that every dream or phantasm to a weak head was judged to be Elias: it being taught and averred, that he was seen in divers forms and shapes, not to be

certainly discovered or known, before the coming of the Messiah; for the superstitious is so far fixed amongst them, that generally in their families they spread a table for Elias the prophet, in which they make an invitation of poor people, leaving the chief place for the Lord Elias, whom they believe to be invisibly present at the entertainment, and there to eat and drink without diminution, either of the dishes, or of the cup. One person amongst the Jews commanded his wife after a supper of this kind, to leave the cup filled with wine, and the meat standing all night, for Elias to feast and rejoice alone; and in the morning arising early, affirmed, that Elias took his banquet so kindly, that in token of gratitude and acceptance, he had replenished the cup with oil instead of wine.

It is a certain custom amongst the Jews on the evening of the Sabbath, to repeat certain praises of God, called *Havalla*, which signifies a distinction or separation of the Sabbath from the profane days (as they call them), which praises they observe to perform in this manner: one takes a cup filled with wine, and drops it through the whole house, saying, "Elias the prophet, Elias the prophet, Elias the prophet, come quickly to us with the Messiah, the Son of God, and David." And this they affirm to be so acceptable to Elias, that he never fails to preserve the family, so devoted to him, and augment it with the blessing of increase. Many other things the Jews avouch of Elias, so ridiculous, as are not fit to be declared, amongst which this one is not far from our purpose, that at the circumcision, there is always a chair set for Elias; and Sabbatai Sevi being once invited to Smyrna to the circumcision of the first born son of one Abraham Gutiere, a kinsman of Sabbatai, and all things ready for the ceremony, Sabbatai Sevi exhorted the parents of the child to expect a while until his farther order; after a good half hour, Sabbatai ordered them to proceed and cut the prepuce of the child, which was instantly performed with all joy and satisfaction to the parents: and being afterwards demanded the reason why he retarded the operation of that function, he answered, that Elias had not as yet taken his seat, but as soon as he saw him seated, he ordered them to proceed; and that now shortly Elias would discover himself openly, and proclaim the news of the general redemption.

This being the common opinion amongst the Jews, and that Sabbatai Sevi was the Messiah, being become an article of faith, it was not to persuade them that Elias was come already, that they met him in their dishes, in the dark, in their bed chambers, or any where else invisible, in the same manner as our common people of England believe in hobgoblins and fairies. For so it was when Solomon Cremona, an inhabitant of Smyrna, making a great feast, to which the principal Jews of the city were invited, after they had eaten and drank freely, one starts from his seat, and avouches that he saw Elias upon the wall, and with that bows to him, and compliments him with all reverence and humility: some others having in like manner their fancies prepossessed, and their eyes with the fume of wine ill-prepared to distinguish shadows immediately agreed upon the object, and then there was not one in the company who would say he did not see him: at which surprise every one was struck with reverence and awe; and the most eloquent amongst them having their tongues loosed with joy and wine, directed orations, encomiums, and acts of thankfulness to Elias, courting and complimenting him as distracted lovers do the supposed presence of their mistresses.

Another Jew at Constantinople, re-

ported that he met Elias in the streets, habited like a Turk, with whom he had a long communication; and that he enjoined the observation of many neglected ceremonies, and particularly the *zeqit*, "Speak unto the children of Israel, and bid them that they make fringes in the borders of their garments, throughout their generations, and put upon the fringe of the border a ribbon blue." (Num. 15: 5, 38.) Also the peos, "Ye shall not round the corner of your head, nor mar the corners of your beards." (Lev. 19: 27.) This apparition of Elias being believed as soon as published, every one began to obey the vision, by fringing their garments: and for their heads, though always shaved, according to the Turkish and Eastern fashion, and that they suffering hair to grow to men not accustomed, was heavy and incommodious to their healths and heads; yet to begin again to renew as far as was possible, the ancient ceremonies, every one flourishing a lock of hair on each side, which might be visible beneath their caps; which soon after began to be a sign of distinction between the believers and rophims, a name of dishonor, signifying as much as unbelievers or heretics, given to those who confessed not Sabbatai to be the Messiah; which particular, if not observed, it was declared as a menace of Elias, that the people of the Jews, who come from the river Sabatan, as is specified in the second of Esdras, chap. 13, shall take vengeance on those who are guilty of these omissions.

But to return again to Sabbatai Sevi himself, we find him still remaining a prisoner in the castle on the Hellespont, admired and adored by his brethren with more honor than before, and visited by pilgrims from all parts, where the fame of the coming of the Messiah had arrived; amongst which one from Poland, named Nehemiah Cohen, was of special note and renown, learned in the Hebrew, Syriac, and Chaldee, and versed in the doctrine and cauals of the Rabbins. As Sabbatai himself, one (of whom it was said) had not this Sevi anticipated the design, esteemed himself a notable fellow, to act the part of a Messiah as the other. However, it being too late to publish any such pretence, Sabbatai having now eleven points of the law by possession of the office, and with that the hearts and belief of the Jews, Nehemiah was contented with some small appendage, or relation to the Messiah; and therefore to lay his design the better, desired a private conference with Sabbatai. These two great Rabbins being together, a hot dispute arose between them; for Cohen alleged, that according to Scripture, and exposition of the learned thereupon, there were to be two Messiahs, one called Ben-Ephraim, the other, Ben-David; the first was to be a preacher of the law, poor and despised, and a servant of the second and his fore runner; the other was to be great and rich, to restore the Jews to Jerusalem, to sit upon the throne of David, and to perform and act all those triumphs and conquests which were expected from Sabbatai. Nehemiah was contented to be Ben-Ephraim, the afflicted and poor Messiah, and Sabbatai (for any thing I hear) was well enough contented he should be so: but that Nehemiah accused him of being too forward in publishing himself the latter Messiah, before Ben-Ephraim had first been made known unto the world. Sabbatai took this reprehension so ill, either out of pride, and thought of his infallibility, or he suspected Nehemiah being once admitted for Ben-Ephraim, would quickly (being a learned and subtle person) persuade the world that he was Ben-David, would by no means understand or admit of this new doctrine of Ben-Ephraim for a necessary officer: and thereupon the dispute

grew so hot, and the controversy so irreconcilable, as was taken notice of by the Jews, and controverted amongst them as every one fancied. But Sabbatai being of greater authority, his sentences prevailed, and Nehemiah was rejected as schismatical, and an enemy to the Messiah, which afterward proved the ruin and downfall of this impostor.

For Nehemiah being thus baffled, and being a person of authority, and haughty spirit, meditated nothing but revenge; to execute which to the full, he takes a journey to Adrianople, and there informs the chief Ministers of State, and officers of the Court, who (by reason of the gain the Turks made of their prisoner at the castle on the Hellespont) heard nothing of all this concourse of people, and prophecies of the revolt of the Jews from their obedience to the Grand Seignior, and taking likewise to his council certain discontented and unbelieving Cochams, who, being zealous for their nation, and jealous of the ill consequences of this long-continued and increasing madness, took liberty to inform the Cocham (who was deputy of the great Vizier, then at Candia) that the Jew, prisoner at the castle, called Sabbatai Sevi, was a lewd person, and one who endeavored to debauch the minds of the Jews, and divert them from their honest course of livelihood, and obedience to the Grand Seignior; and that therefore it was necessary to clear the world of so factious and dangerous a spirit. The Cocham, being thus informed, could do no less than acquaint the Grand Seignior with all particulars of this man's condition, course of life and doctrine; which were no sooner understood, but a chiaux, or messenger, was despatched, to bring up Sabbatai Sevi to Adrianople. The chiaux executed his mission after the Turkish fashion, in haste, and in a few days brought Sabbatai to Adrianople, without further excuse or ceremony, not allowing him an hour's space to take a solemn farewell of his friends, his followers, and adorers, who now were come to the vertical point of all their hopes and expectations.—(To be continued.)

Prophets and Prophecy.

No. I.

It was a great thing to be a prophet of the true God. As God himself sees the end from the beginning, he could, when he pleased, convey a portion of the same knowledge to others. In most cases, it is not best for us to know exactly what is before us.

But let us think a moment, what sadness and despair must have oppressed the hearts of Adam and Eve, if there had been no light concerning the future. They had foolishly and wickedly broken the command of their kind Father in heaven. They knew of nothing before them but death. But when, all trembling with guilt and fear, they waited to hear their final doom, and to bid eternal farewell to life, hope, and joy, God himself became their prophet. After Adam had blamed Eve, and Eve had accused the serpent, the Lord did not even rebuke them, till he had given them a message of mercy. This prophetic light he gave them, while speaking to the serpent. He took sides with the man and woman against a common enemy, saying to the serpent: "THE SEED OF THE WOMAN SHALL BRUISE THY HEAD."

Must not these words have lifted a heavy load from the heart of Eve? She had been looking for death,—but these words assured her of life, at least for a season. She had been brought to shame by the deceitful serpent,—but she now hears of triumph over him. She had then no child;—but the voice of Him, who could not err, speaks of her Seed. Instead of dying childless, she is to live, and be the mother of a Conqueror.

Surely this word of prophecy was worthy of the God who uttered it. On it her heart rested through life. But she looked for its accomplishment far too soon, and in that she was disappointed. It was not best for her to know that the first darling child her arms should clasp,—the first loved infant on which the heavens should smile, would be a murderer! But when the dismal truth was made known,—when her own eyes saw the mangled body of her second son, lying a cold, stiffened corpse before her, the gracious promise kept her from despair. By faith she rested on God's word, assured that it must be fulfilled. Though she and her husband both died, without seeing it accomplished, yet, we believe, they died in faith.

But even in Adam's life-time, the world begun to be overspread with wickedness. Then God raised up his first prophet, Enoch. Adam had lived but 622 years when Enoch was born, and he died only fifty-seven years before Enoch was taken up to heaven, from the midst of his "ungodly" persecutors. Enoch's prophecy spans the widest arch of time of any ever uttered by human lips. The first of earthly prophets foretells the last scenes relating to earth as it is. All else concerning the future might have been dark to him, but this one great truth, that "*the Lord would come with ten thousand of his saints to execute judgment upon all*," was made clear as the sun-light to his prophetic gaze.

This prophecy he uttered in the ears of his son Methusaleh, upon whose heart it was impressed. While Enoch walked with God, he trained his son to walk in wisdom's ways. No doubt, while Methusaleh was yet a child,—as he looked upon the guilty wretches around him,—his father Enoch would warn him, with tender affection and heavenly zeal, to avoid their pernicious ways. His heart kindling with holy ardor, and his voice growing tremulous with emotion, he told his listening son that all these ungodly corrupters of the earth would, at some time, be convinced of the madness of their folly, when the Lord, whose patience they were abusing, should execute judgment upon them.

The children of Cain heard of these words, and they indulged in "hard speeches" against God and his prophet. The murderous spirit of Cain reigned in their hearts, and they sought to lay hands on the man who disturbed their guilty revels, by telling them the Lord was coming. But he "was not found," for God transferred him from earth to heaven, without the pains of death.

But while he remained on earth, he doubtless visited the venerable father of all mankind, and carried Methusaleh to hear the recital of the first scenes of earthly history. This might easily have been done, for Adam did not die till Methusaleh was 263 years old. Thus the man whose life continued longest on the earth, became the chronicler of the first historian of its beginning, and the first prophet of its end.

Enoch's prophecy was handed down from father to son. To his grandson, Lamech, he could repeat it with his own lips, for he lived till Lamech was 113 years old; but his earthly pilgrimage ended before Noah was born. But Lamech repeated the heavenly message to Noah, and he pondered the great truth in his mind during the 500 years in which he lived childless.

But at length Noah himself received a message from God, and became a prophet. He was called, like his great-grandfather, to foretell God's judgments on the ungodly. "Light is sown for the righteous," says the Psalmist; but the messages of God are full of darkness and terror to the wicked. It was Noah's

painful duty to tell the violent men, and even the great giants around him, that the waters of a flood should sweep them away, unless they repented and gave glory to God. But they repented not.

For one hundred and twenty years the long-suffering of God waited. The world did not believe. Noah believed and obeyed. His faith made him the favorite of Heaven. Not one drop of the coming flood could fall till he and his family were safe.

Just so it shall be when the prophecy of Enoch shall be fulfilled. Those who believe and obey God, will be gathered with Christ when the ungodly world shall perish in a flood of fire. My dear reader, are you giving diligence, that you may be found of Him in peace? O that we may all share in the blessed privilege of Enoch, being carried to heaven without dying. But this is a great privilege. The unclean cannot enter there. But Christ is ready to cleanse from all unrighteousness, those who seek him with all their hearts.

Children's Herald.

The Last Human Sacrifice in Tahiti.

Among the islands in the South Pacific Ocean, which have been discovered within a hundred years, is one, the name of which was formerly spelled Ota-hei-te, but now Tahiti. The people were savage idolaters, but they were not like the inhabitants of Ephesus, and other eastern places, where the Gospel had been once received, and afterwards neglected or despised.

A missionary, named Williams, relates a fact which illustrates the folly and cruelty of heathenism, and exhibits the dawning of the glorious light, which in these last days has been carried to those islands near the setting sun.

Perhaps a correct idea of the dreadful system of human sacrifices may be suggested by a brief relation of the circumstances under which the very Tahitian victim was slain, and presented to the gods.

King Pomare was about to fight a battle which would confirm him in his dominions, or deprive him of them. To propitiate the gods, therefore, by the most valuable offerings he could command, was with him an object of the highest concern. For this purpose, rolls of native cloth, pigs, fish, and immense quantities of other food, were presented at the *marae*; but still a *tabu*, or sacrifice, was demanded. Pomare, therefore, sent two of his messengers to the house of the victim, whom he had marked for the occasion.

On reaching the place, they inquired of the wife where her husband was. She replied, that he was in such a place, planting bananas. "Well," they continued, "we are thirsty, give us some cocoa-nut water." She told them that she had no nuts in the house, but that they were at liberty to climb the trees, and take as many as they desired. They then requested her to lend them the instrument (which is a piece of iron-wood, about four feet long, and an inch and a half in diameter) with which the natives open the cocoa-nut. She cheerfully complied with their wishes, little imagining that she was giving them the instrument which, in a few moments, was to inflict a fatal blow upon the head of her husband. Upon receiving it, the men left the house, and went in search of their victim; and the woman, having become rather suspicious, followed them shortly after, and reached the place just in time to see the blow inflicted, and her husband fall. She rushed forward to give vent to her agonized feelings, and take a last embrace; but she was imme-

diately seized, and bound hand and foot, while the body of her murdered husband was placed in a long basket made of cocoa nut leaves, and borne from her sight.

It appears that they were always exceedingly careful to prevent the wife, or daughter, or any female relative, from touching the corpse; for so polluting were females considered, that a victim would have been desecrated by a woman's touch or breath, to such a degree as to have rendered it unfit for an offering to the gods.

While the men were carrying their victim to the *marae*, he recovered from the stunning effect of the blow, and, bound as he was in the cocoa nut leaf basket, he said to his murderers, "Friends, I know what you intend to do with me, you are about to kill me, and offer me as a *tabu* to your savage gods; and I also know that it is useless for me to beg for mercy, for you will not spare my life. You may kill my body; but you cannot hurt my soul; for I have begun to pray to Jesus, the knowledge of whom the missionaries have brought to our island; you may kill my body, but you cannot hurt my soul."

Instead of being moved to compassion by his affecting address, they laid him down upon the ground, placed one stone under his head, and, with another, beat it to pieces. In this state they carried him to their "savage gods."

I forbear to make any comment upon these facts, and leave them to find their own way to the hearts of my readers, and show them how much the heathen need the gospel. One of the assassins, whose business it was to procure human sacrifices, sailed with me in my last voyage, and not only confirmed the foregoing statement, but detailed many other transactions equally tragical, in which he had been engaged. But, painful as the incident is, it is a relief to know that this was the very last sacrifice ever offered to the gods of Tahiti; for soon after it occurred, Christianity was embraced, and the altars of the "savage gods" ceased to be stained with human blood. I may also add, that this individual was selected because, to use his own simple phrase, he had "begun to pray to Jesus."

We may hope, that when the Jesus whom he loved, returns to raise the sleeping dead, his mangled body may put on immortality. He confessed Christ in presence of murderers, and we feel assured he will be acknowledged among the bright throng of glorified ones in presence of the holy angels. "Whosoever calleth upon the name of the Lord shall be saved."

Those very people, who, a few years ago, were addicted to all these horrid practices, now sit by thousands in places of Christian worship, erected by themselves, clothed, and in their right mind, and listen with intense interest to the truths of the gospel. A spectacle more truly sublime it is scarcely possible for the human mind to contemplate.

The Natural Bridge.

This is one of those wonders which teaches man his littleness. Next to the Falls of Niagara, it is considered the greatest natural curiosity in the United States.

If you would visit it from New York or Boston, sail southwest, and enter the mouth of Chesapeake Bay, in which you proceed a short distance to the west, and, passing old Point Comfort, on your right, and leaving Norfolk at some distance on your left, you enter James River. You pursue its windings, passing by Richmond, till you are 156 miles west of that city. There, in Rockbridge County, a little stream, called Cedar Creek enters James River; and only two miles from its mouth, you come to the Natural Bridge. Cedar Creek passes for two miles through

a chasm, narrow, deep, and straight, which is only about 50 feet wide at the bottom, and from two to three hundred feet deep. Across this chasm, at a height of 215 feet, the Natural Bridge passes. Its average width is 80 feet,—though it is only 60 in the narrowest place, and its thickness, from its under to its upper side, is 55 feet, and its length 93 feet. A turnpike road passes over the Bridge. It is covered to the depth of from four to six feet, with a clayey earth, in which shrubs and trees grow, and has a natural wall of rocks on its sides. Any one can approach this wall, and look over it with perfect safety, but few dare to stand there, and look into the profound abyss below. As the spectator approaches it, he involuntarily sinks on his hands and knees, and with trembling caution creeps to the edge and peeps over. One writer says, that, looking over about a minute, gave him a violent head-ache.

"If the view from the top, be painful and intolerable, that from below, is delightful in an equal extreme. It is impossible for the emotions, arising out of the sublime, to be felt beyond what they are here,—so beautiful an arch, so elevated, so light, and springing, as it were, up to heaven—the rapture of the spectator is really indescribable!

"As we stood under this beautiful arch, we saw the place where visitors have often taken pains to engrave their names upon the rock. Here Washington climbed up twenty-five feet, and carved his own name, where it still remains. Some, wishing to immortalize their names, have engraved them deep and large, while others have tried to climb up, and insert them in this book of fame.

"A few years since, a young man, being ambitious to place his name above all others, after much fatigue, climbed up as high as possible, but found that the person who had before occupied his place, was taller than himself, and, consequently, had placed his name above his reach. But he was not to be discouraged. He opened a large jack-knife, and in the soft limestone, began to cut places for his hands and feet. With much patience and industry he worked his way upwards, and succeeded in carving his name higher than the most ambitious had done before him.

"He could now triumph, but his triumph was short, for he was placed in such a situation, that it was impossible to descend, unless he fell upon the ragged rocks beneath. There was no house near, from which his companions could get assistance. He could not remain in that condition, and, what was worse, his friends were too much frightened to do any thing for his relief. They looked upon him as already dead, expecting every moment to see him precipitated upon the rocks below, and dashed to pieces. Not so with himself. He determined to ascend. Accordingly he plied himself with his knife, cutting places for his hands and feet, and gradually ascending with incredible labor. He exerted every muscle. His life was at stake, and all the terrors of death rose before him. He dared not look downwards, lest his head should become dizzy, and, perhaps, on this circumstance his life depended.

"His companions stood at the top of the rock, exhorting and encouraging him. His strength was almost exhausted; but a bare possibility of saving his life still remained, and hope, the last friend of the distressed, had not yet forsaken him. His course upwards, was rather more oblique, than perpendicular. His most critical moment had now arrived. He had ascended considerably more than 200 feet, and had still further to rise, when he felt himself fast growing weak. He now made his last effort. He had cut his way nearly 250 feet from the water, in a course

almost perpendicular; and in a little less than two hours, his anxious companions reached him a pole from the top, and drew him up. They received him with shouts of joy; but he himself was completely exhausted. He immediately fainted away on reaching the spot, and it was some time before he could be recovered!

"It was interesting to see the path up these awful rocks, and to follow, in imagination, this bold youth as he thus saved his life. His name stands far above all the rest, a monument of hardihood, of rashness, and of folly."

O, how much wiser it would be, by humility, and patient continuance in well-doing, to "seek for glory, honor, and immortality." It will do him no good to have his name placed there, even while the inscription lasts; but soon the rocks will melt, and the worthless honor will pass away. Children's Herald.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, OCTOBER 2, 1847.

Dr. Elliott's Work.

In reading this work, and in all our reading, we endeavor to seize all the expressions of thought which may appear of interest or value to our readers. In this way we collect much to enrich the columns of the "Herald," and make it interesting to thoughtful and discriminating minds. Lengthy remarks we usually note for future extract; but the occasional thoughts are best when collected and duly arranged.

We have been particularly struck with the frequent references Dr. E. makes to Prof. Stuart. He shows him no mercy whatever, but classes him unequivocally with the German Neologists, whom he regards as peculiarly dogmatic. In the preface, p. 22, he says:—

"The singular dogmatism, however, and assurance of this Præterist school, its general reception by German critics and Romish theologians, its zealous adoption and propagation by Professor Moses Stuart and others in America, and its evidently increasing favor with not a few theological students, and writers on Biblical criticism, in our own country, (Professor Lee's respected name included among them,) all concurred to show that it was a system that could no longer be overlooked, by any thoroughly impartial inquirer into prophetic truth. The Author trusts that the result of his critical examination into it will be to show that there is absolutely no *locus standi* for the Præterist system, any more than for that of the Futurists: and in the belief that general opinion will soon so pronounce, he cannot but feel thankful that Professor Stuart should, by his late elaborate Apocalyptic Commentary, have so forced the scheme into notice; to the effect only of its final and decisive rejection both in England and elsewhere."

We wish we could indulge the hope that the views entertained by Prof. Stuart would be thus rejected. The fact that no man in the communion of the Professor has risen up stoutly to oppose his views, is too indicative of the favor with which they have been received.—What a departure his is from the position taken by the Protestant church of England when it left the dogmas of Rome! Dr. E. shows that though they were opposed, and most justly opposed, to the wild millennial doctrines then being propounded by the German Anabaptists, and others, they did yet most distinctly hold, and set forth, the doctrine of "Christ's pre-jubilean advent:" meaning by "pre-jubilean," an advent antecedent to, and introductory of, this our earth's jubilean restoration to happiness; a restoration the theme of all the prophets, and subject surely of every heart's aspiration.

The following extract from "King Edward's Catechism," will show the nature of their expectations:—

"We require that his kingdom come. For we

see not yet all things in subjection to Christ: we see not the stone hewed off from the mountain without work of man, which all-to be bruised and brought to nought the image which Daniel describeth, that the only rock Christ may obtain and possess the dominion of the whole world granted him of his Father. Anti-Christ is not yet slain. For this cause do we long for, and pray, that it may at length come to pass and be fulfilled, that Christ may reign with his saints, according to God's promises: that he may live and be Lord in the world, according to the decree of the Holy Gospel; not after the tradition and laws of men, nor pleasure of worldly tyrants."

Dr. E. attributes the sad departure so many have made from the position then taken, to a neglect of the study of the Apocalypse. He asks, "Would there have been such sad and grievous errors under the name of *Church principles*, had the Apocalyptic doctrine been studied and understood as promises? Or, again, such lowering and earthly notions respecting Christ's kingdom? A kingdom of which alike the Apocalypse assures us, and indeed the voice of our own church re-echoing it, that it is then, and then only, to be really manifested, when 'the number of the elect is complete:' its present state being but a mixt and most imperfect one which is connected with the incipient and preparatory gathering of its members, from out of the professing churches, as well as from among Jews, heathens, and heretics, 'throughout this naughty world.'"

In speaking of the genuineness of the Apocalypse, Dr. E. gives the following letter from Irenæus—a disciple of Polycarp, who was a disciple of John the Revelator. The letter was preserved by Eusebius, and is copied from Lardner's translation.

"I saw you (Eloirius), when I was very young, in the lower Asia with Polycarp.—For I better remember the affairs of that time than those which have lately happened; the things which we learn in our childhood growing up with the soul, and uniting themselves to it. Inasmuch that I can tell the place in which the blessed Polycarp sate and taught; and his going out and coming in; and the manner of his life, and the form of his person; and the discourses he made to the people; and how he related his conversation with John, and others who had seen the Lord; and how he had related their sayings, and what he had heard from them concerning the Lord, both concerning his miracles and his doctrine, as he had received them from the eyewitnesses of the Word of Life. All which Polycarp related, agreeably to the Scripture.—These things I then, through the mercy of God toward me, diligently heard and attended to; recording them, not on paper, but upon my heart. And through the grace of God I continually renew the remembrance of them."

It is a singular fact, noticed by Dr. E., and admitted by all church historians, that in the early history of the Apocalypse, no one ever questioned that it taught the millenary doctrine—the two literal resurrections, and reign of Christ on earth. And all admitted that these were taught so clearly, that the first who denied these doctrines were constrained to deny the authenticity of the Apocalypse.—Even Michaelis, the German critic, says of the millennial Papias, "If Papias really knew and received the Apocalypse, he is by no means an important witness in its favor; because it is a book to which his millennial principles must have made him partial."—Here is an admission from Michaelis, while he rejects the book, that it does emphatically teach the millennial doctrine. But Michaelis' testimony is still more emphatic. He argues that Papias did not quote the Apocalypse in support of his millennial views, and that therefore he could not have seen the book; for it is so decidedly millennial, that John, he argued, would surely have quoted it, if he had seen it. This is a most emphatic admission that such is the teaching of the Apocalypse, although it is a poor argument that Papias had never seen the book.

Another conclusive argument that the millennial doctrine is taught in the Apocalypse, is the fact that Caius, the Roman Presbyter, the first man that ever ventured to impugn the

genuineness of it, could bring but a single argument against the book; and that was, that it taught this doctrine. This was about A.D. 212. Caius goes even farther, and claims it was written by one Corinthus, called by him a heretic, for the very purpose of proving the millennial doctrine! Thus believers and disbelievers all saw the same doctrine in the Revelation of John the divine. How evidently, then, have those departed from its sacred teachings, who can at the present day read the pages of the Apocalypse, and find no trace of this doctrine there.

Dr. E. speaks of the corruptions of the doctrines of the church, through the intermixture of those of a contrary spirit or origin, with the pure and holy doctrine of Christ crucified, as the worst enemy the church had to encounter—as the chief weapon brought to bear against it by that subtle foe, the prince of this world—the devil. In the following notice of the slow beginnings of "the great apostasy," we may learn how we should guard the portals of our own faith, lest those who choose to forsake the teachings of Christ for the promulgation of their own notions, should, like the grievous wolves against whom Paul warned his brethren, come in among and scatter us, not sparing the flock. We are not of the number of those who would place the apostles of the devil on the same footing with the ministers of Jesus, with like opportunities to indoctrinate men with their tenets. We would say, "Take heed how ye hear;" and this we would repeat in thunder tones, till it should reverberate from every hill-top, and re-echo through every valley in the known world.—One of the seven churches of Asia was most justly condemned, because she suffered that woman Jezabel to corrupt them with her teachings. We are not to suffer teachers like Jezabel, or the Nicolaitanes, or any who pervert the way of truth, to impose on the simple.—We may neither receive them into our house, or bid them God speed. Says Dr. E.:—

"Already indeed this corruption had begun to work in individuals and in churches, which yet called themselves after the name of Christ. Those grievous wolves against which the apostle Paul had so solemnly warned the Ephesian elders, when parting from them at Miletus, had already shown themselves in the professing church at Ephesus, and Laodicea, and far and wide elsewhere. The lovers of Judaic ritualism and Judaic fables,—of the figments on heavenly things of human philosophy, and science falsely so called,—of doctrines of asceticism, or of the lusts of the flesh,—had each and all everywhere propagated their tenets, commixedly or separately, under the Christian name: alike superseding Christ's own word, and the apostles', by a human tradition as the rule of faith; or, alike in one way or other superseding Christ himself, in his character of fallen man's only atonement, righteousness, prophet, priest, and mediator: thereby teaching apostasy from the Head, and destroying the very essence of the gospel. Indeed they had not only drawn away many insincere professors into error, but partially infected even some of the faithful themselves.—So was the truth of another of the Lord's remarkable parables already illustrated. 'The kingdom of heaven is like unto a man which sowed good seed in his field: but while men slept, an enemy sowed tares: and when the blade was sprung up, and brought forth fruit, then appeared the tares also.'—Could things be so, and yet the Apostle not feel anxiety for the church, as he looked into the uncertainties of the coming future?"

The following beautiful thought respecting the relation of Christians to the world, he gives us from an epistle to Diognetus, by a contemporary of Justin Martyr:—

"Christians are not separated from others by country, by language, or by customs. They are confined to no particular cities, use no particularity of speech, adopt no singularity of life. Dwelling in the cities, as every man's lot is cast, following the customs of each country in dress, and diet, and manner of life, and like other men, marrying and having children, they yet display the wonderful nature of their peculiar polity. They dwell in their own country but as sojourners: they abide on earth, but they are citizens of heaven. In a word, they are in the world what the soul is in the body. The soul is diffused through all the members of the body, and Christians through the cities of the world. But the soul, though dwelling in the body, is not of the body;

and Christians dwell in the world, but are not of the world."

THE SEALED BOOK.

Many inquiries have been made respecting the book which was sealed with seven seals—how a part could be read when only one seal was opened, and other parts on the opening of the other seals. Dr. E. thus explains it:—

"The form of the Book seems to have been that of a roll. Such was a common form of books among the Romans; and the almost universal one, I believe, at least of sacred books, among the Jews.* The divisions externally and at once apparent on it were two-fold. First, the Book appeared as one written within and without; secondly, as one sealed with seven seals: the seals being all visible on the outside; and so constituted, as that they could be only opened in succession. (A construction of which kind would be very simple: it being easily conceivable how, in folding a parchment roll, we might at any particular point seal a projecting slip of the parchment to one corresponding in the part previously folded: in which case, ere the unfolding began, one and all of the seals would appear on the outside; and in the unfolding, after each successive seal was broken, the roll only unfold to the point where the next occurred.) Further, when the seventh seal was opened, intimation was given of other divisions. There appeared seven angels with seven trumpets: which trumpets were successively sounded, and symbolic visions connected with them successively exhibited;—each, as I conceive, with its counterpart, written, or painted, (for the word *gegrammenon* will admit of either meaning) in the columns of the seven-sealed Book. Finally, on the seventh trumpet's sounding,—and after a digression somewhat long and varied,—seven vials were poured out, each having its description written in the Book also."

PERSECUTION.

We who live in this age of religious toleration, can hardly realize the sufferings the early Christians had to endure in defence of their faith. Tertullian is quoted as apologizing for them:—

"He tells, in his Apology, of the insults and injuries that the Christians suffered under. 'How often,' says he, addressing the Governors in Proconsular Africa, 'do ye use violence against Christians, sometimes at the instigation of private malice, sometimes according to the forms of law! How often also do the common people attack us in their rage with stones and flames!' But, said he, 'Truth wonders not at her own condition. She knows that she is a sojourner upon earth; that she must find enemies among strangers: that her origin, her home, her hopes, her dignities, are principed in heaven.' And then again; 'Call us, if ye will, by names of reproach—*sarmenticii senarii*—names derived from the *stake* to which we are bound, and the *faggots* with which we are surrounded when burnt to death! These are but our ornaments of victory, our robe of state, our triumphal chariot.'"

POPULAR RELIGION.

Dr. E. presents in vivid colors the causes of the corruption of the church under Constantine. While Christians were subjects of persecution, there were no motives for wicked men to profess Christianity; but when the cross, instead of being despised, was had in honor, when magnificent churches arose in the cities, and the ritual was celebrated with corresponding pomp, then inducements were presented for the accession of those who cared nothing for the purity of religion. Says Dr. Elliott:—

"Now, instead of desertions and apostacies from the Christian body, such as had been the case with not a few under the fiery trial, the daily accessions to it were innumerable. Candidates in throngs applied for baptism; and at the Easter and Pentecostal festivals the newly-baptized neophytes, in their white vestments, grouped conspicuous around each Christian sanctuary. Now, moreover, under imperial auspices, the Christian professing church catholic was gathered for the first time in ecumenical council. Representatives attended from every province, and nation, and tongue in the vast empire. The palace gates were thrown open to the holy delegates. The emperor bowed in respectful deference before them. If in the use of his power he was to the church as a nursing father, his behavior was respectful as that of a son."

* The form of this book as a roll is well illustrated by the comparison in chap. 6:14, where it is said that the heaven was removed from his view "as a book (BIBLION) rolled up." The same form is noticed in Jer. 36:2; "Take thee a roll of a book." Compare also Ezek. 2:9, 10; and Zech. 5:2.

† On Jer. 36:23.—"When Jehudi had read three or four leaves, (of the roll) he cut it with a penknife."—Lowth observes that these were "columns, or partitions, into which the breadth of the parchment was divided." Just such columns, or partitions, I conceive to have been depicted in the seven-sealed Book.

When such numbers were rushing into the fold of the church, is it any wonder that worldly minded men should have rejected the idea of the millennial glory in the new earth, and applied the prophecies of that era to their own times,—substituting for the heavenly an earthly state? Eusebius tells us, that the church in his day “looked like the very image of the kingdom of Christ.” He says:—

“The event surpassed all words. Soldiers with naked swords kept watch around the palace gate. But the men of God passed through the midst of them without fear, and entered the heart of the palace. The bishops sat down at the emperor’s table, and the rest all around him. It looked like the image of the very kingdom of Christ, and was altogether more like a dream than a reality.”

Again he says:—

“What so many of the Lord’s saints and confessors before our time desired to see, and saw not, and to hear, and heard not, that behold now before our eyes! It was of us the prophet spake when he told how the wilderness and the solitary place should be glad, and the desert rejoice and blossom as the lily. Whereas the church was widowed and desolate, her children have now to exclaim to her, Make room, enlarge thy borders! the place is too strait for us. The promise is fulfilling to her, In righteousness shalt thou be established: all thy children shall be taught of God: and great shall be the peace of thy children.”

Alas, how unlike to this is the millennial view presented in the Apocalypse. When the true doctrine of the millennium is first rejected, only by men who supposed they were already realizing it here, need we wonder, that, as the church became corrupt, the spiritual view should have become dominant? It is a singular fact in the history of prophetic interpretation, that when the church was depressed and persecuted, Christians ever looked for their millennium in the earth regenerated; but when they have been popular, and at ease in Zion, they have fancied they already possessed all desirable good, applied the prophecies to this state, and rejected the future glory of the earth regenerated. If the millennium was to be located before the advent, we see not why it would not have to date from the time of Constantine.

The loosing of the four winds which were to hurt the earth, Dr. Elliott regards as the precursor of the mighty judgments which followed the corruption of Constantine’s time.

There is certainly some reason for this: for the very events which were to follow the loosing of the winds, were predicted to transpire under the sounding of the first four of the seven trumpets.—Compare Rev. 7:1-3, with chap. 8:1-12.

It is very flattering to men’s conceits to suppose they alone are wise, and that when they die, wisdom will die with them. This principle is not confined to the present time; for Elliott, speaking of certain heretics in the early history of the church, says they regarded themselves as the “only knowing ones”—they only the teachers that had attained to knowledge in divine things, and that possessed the key and the power of communicating it.”

Ninth Tent Meeting.

FERRISBURG, VT.

This meeting was very fully attended by the Advent brethren, and others, in that vicinity, and has been followed by good effects. Believers were revived and greatly strengthened, backsliders were restored to a lively hope, and a new interest awakened in that region, among those who have heretofore been indifferent, on the subject of the Lord’s speedy coming. The readers of the “Herald” will hear more about it from another source.

TENTH MEETING—NEW YORK CITY.

We commenced this meeting at the time appointed, on the ground known as “Niblo’s Garden,” in Broadway. The attendance was good until Saturday, when a tremendous storm forced us to suspend our meeting until to-day (Tuesday, the 28th), when we are again favored with fair weather, and good audiences

to hear our message. We shall continue the meeting, if God permit, over Sunday, leaving us just sufficient time to get up the Tent in season for the North Scituate meeting. A report of the New York meeting may be expected in the next “Herald.” J. V. H.

TO CORRESPONDENTS

Bro. E. SHEPARD—Your letter is received. We wish to inform you, that Father Miller, so far from preaching the “shut door” theory at the Champlain meeting, he warned the people against it, and earnestly exhorted sinners to repent. We had an interview with Bro. M. last week, when he requested us to state, that he had no sympathy with that class of persons who preach that heresy, and less, if possible, with their notions. Our brethren would do well to reject, peremptorily, those who retain and endeavor to propagate such a mischievous doctrine, as dangerous to the peace of their families, and of the Advent churches.

Dr. HIGGINS.—Learning that Dr. Higgins,—who is the Methodist preacher stationed at the Bromfield-street church, in this city,—was to preach on the Deluge a week previous to last Sunday evening, we went to hear his discourse. We were much gratified with the view he took of it. His text was 2 Pet. 3:3-7. He took the ground that the flood, which destroyed the earth in the days of Noah, was a sure token that it would be again destroyed by fire. He gave notice that the next Sunday evening he should preach on the end of the world. This discourse we also listened to with pleasure. His views accorded with our own,—that it would be a literal melting of the earth with fervent heat, by which it should be regenerated, and fitted for the abode of righteousness. He said, that were it not reserved, or kept, unto God’s own appointed time, he should expect that before midnight the element of flame, everywhere prevailing, within and around the earth, might wrap the globe in a sheet of fire. But it would be kept till God saw fit to let loose this element of destruction, for which he faithfully exhorted his hearers to prepare, assuring them that they would each one personally see it; for even if they should die first, they would awake from their dusty beds, and behold

“A God in grandeur, and a world in flame.”

PUSEYISM.—The “Christian Witness and Church Advocate,” defines a Puseyite to be one who retains his connection with the Episcopal church, for the purpose of using the influence which such position gives him to injure it.

Dr. Pusey,—from whom the name originates,—it is well known, retains his connection with the Episcopal church, while all his influence is exerted in favor of the Roman communion. As this is a distinguishing characteristic of Puseyites, the “Witness” claims that the only cure for Puseyism is for all Puseyites,—whether in the Radical or Romish wing, who are disposed to injure the church,—to quit it, for the communion they favor.

The idea is a good one, and reminds us of some Puseyites among us, who, while they claim to be with us, are making use of such connection to do us all the injury in their power.

Is there no difference between being cut off, as the withered branches are cut from a tree that is pruned, and in being pruned, as a tree is from which the withered branches are cut? A tree that is pruned, is “restricted, restrained, lessened, curbed, checked, or chastised.” Now, those who agree with us in this, will not understand us as referring to the parts which are separated, but to the portion remaining after the separation. The “Herald” has had but one position on this question. What is said respecting what it “now admits,” may lead some to suppose that admissions have been made; but every competent scholar will admit that, on this point, we have triumphantly maintained our first position.

God’s Judgments.

(Continued from our last.)

In 1426, “a violent earthquake overturned twenty cities in Catalonia, in Spain, and was felt in most parts of Europe.”

In 1449, “the plague raged in Italy, and in 1450, famine and plague. In Milan perished 60,000 people.” This plague is said to have “arisen in Asia, and afterwards spread over Italy, Germany, France, and Spain, leaving alive scarcely a third” of the people.

In 1456, “Italy was violently shaken by an earthquake, and 40,000 people perished.” Pistorius says, “It demolished forty towns, and destroyed 60,000 lives.”

In 1493 was “most excessive heat and drought, and authors relate that the woods took fire by the heat of the sun. This drought continued three years—all small rivers were dried up—the Danube was fordable in Hungary.”

In 1477, the plague “raged in Italy, Germany, France, and England,” for several years with incredible mortality. In Paris perished 40,000—a large number for the population at that time.”

In 1484, “Denmark lost nearly one half of its inhabitants by the common plague, which raged terribly for two years.”

In 1500, “a mortal plague raged, which carried off in London 30,000 people.”

In 1502, “the plague carried off 500 persons daily in Brussels; the city was soon abandoned, the streets were overgrown with grass, and the roofs were covered with moss.”

In 1509, an earthquake “demolished a part of the walls of Constantinople, with many buildings, and the loss of 13,000 lives; after which the plague almost despoiled the city.”

In 1517 appeared “the sweating plague about mid-summer. Authors relate that half the people of England perished” with this and other diseases.

In 1521, inundations are said to have “overwhelmed seventy-two villages, and 100,000 people. England suffered by dearth and sickness.”

In 1539, the drought in Ireland was excessive, and nearly dried up the river Lee, at Cork.”

In 1547, the plague prevailed in most parts of Europe, as in Ireland, and in Germany; and in 1548 in London.”

In 1556, “in China a large district of country was sunk by an earthquake, with all its inhabitants, and became a lake.”

In 1563, a plague spread over Europe.”

In 1570, a most dreadful earthquake in Chili, South America, destroyed many villages, and buried the inhabitants in their ruins.” Thuanus says, “The dikes in Holland were broken by a swell of the ocean, and 400,000 people were overwhelmed in the floods.”

In 1572 appeared a comet, or new star, very bright and clear, and larger than Jupiter.” It “was stationary for sixteen months, and by degrees vanished.” The plague raged this year in Poland.

In 1575, the plague appeared in many parts of Europe, and raged with incredible mortality for three years.” It “almost depopulated Trent.” In Venice, “it raged with terrible fury, till it carried off 70,000 of the citizens, with fifty-seven valuable physicians and surgeons.” Messina, in Sicily, lost 40,000 inhabitants—and Europe must have lost in ten years, by this pestilence, under the various forms it assumed, one third or more, probably one half her people.”

In 1580, there “broke out in Grand Cairo one of the most desolating plagues ever known.”—Prosper Alpinus reports 500,000 deaths from November to the next July.

In 1586, Lima, South America, was nearly ruined by an earthquake.”

In 1598, Pegu, in Asia, was depopulated by famine, and Constantinople was almost stripped of its inhabitants by the plague. Seventeen princesses, sisters of the Sultan Mahomet III., died in one day.”

In 1599, “in Spain and Lisbon, died 70,000 people of the plague.”

“The year 1600 was remarkable for pestilence in almost every part of Europe.” “There was a failure of crops for several years, in almost every part of Europe; while the plague

committed most desolating ravages.” “Parents devoured their dying children; cats, rats, and every unclean thing was used to sustain life. All ties of nature and morality were disregarded; human flesh was exposed to sale in the open market. The more powerful seized their neighbors; fathers and mothers their children; husbands their wives, and offered them for sale. Multitudes of dead were found, with their mouths filled with straw, and the most filthy substances. Five hundred thousand persons were supposed to have perished in Moscow by famine and pestilence.”

In 1602, in Livonia, “the cold of winter destroyed 30,000 lives. The dead bodies lay in the streets for want of hands to bury them.”

In 1610, “a remarkable fiery bow in the heavens was observed in Hungary; and Constantinople was infested with clouds of grasshoppers, of great size, that devoured every green thing.”

In 1611, the plague carried off 200,000 of the inhabitants of Constantinople.”

In 1612, “a terrible tempest made great havoc with shipping—2000 dead bodies of sailors were found on the coast of England, and 1200 on that of Holland.”

In 1614, “the heavens appeared at one time in a flame, and afterwards very dark. This year was remarkable for the most universal small-pox, and most fatal ever known. It laid waste Alexandria, Crete, Turkey, Calabria, Italy, Venice, Dalmatia, France, Germany, Poland, Flanders, and England. The mortality equalled that of the plague.”

In 1618 occurred “violent tempests, inundations, and hurricanes,” and “in Bermuda, the year following, a storm tore up the strongest trees by the roots.”

“This was the beginning of a very pestilential period;” about this time occurred “the terrible pestilence which wasted the American Indians just before our ancestors arrived in Massachusetts.” In the sermon of Eld. Cushing, preached at Plymouth just after the colony arrived, and published in London in 1621, the author has these words:—“They (the Indians) were very much wasted of late by a great mortality, that fell amongst them three years since (1618), which, with their own civil dissensions, and bloody wars, hath so wasted them, as I think the twentieth person is scarce left alive.”

Dr. Webster says, “So fatal was the pestilence in America, that the various tribes from Narragansett to Penobscot” were “reduced from 9000 to a few hundreds. When our ancestors arrived in 1620, they found the bones of those who perished in many places unburied.” Hutchinson says, “20,000 of the Massachusetts tribe alone, were supposed to be reduced to 300.” This was supposed to be the “yellow fever.”

In 1625, the plague swept away 35,000 of the citizens of London. It raged at the same time in Italy, Denmark, and Leyden.” In 1626, in Lyons 60,000 people died of it.

In 1630, “Apulia lost 17,000 people by an earthquake; and Lima, in South America, was laid in ruins.”

In 1635, the plague appeared in Leyden, and 20,000 inhabitants perished.”

In 1638 “was a most tremendous earthquake in Calabria, memorable for the destruction of whole towns, and the loss of 30,000 lives.” “On the first of June” was “a great earthquake in America, which extended from the Piscataqua to the Connecticut.” This year was very sickly in America.”

In 1640, Sept. 11, “appeared in the evening a remarkable light in the heavens, about 30 or 40 feet in length. It moved rapidly, and was visible about a minute. It was seen in Boston, Plymouth, and New Haven, and to the spectators everywhere appeared to be in the same part of the heavens—of course must have been of great attribute.” “Several singular meteors were seen this year in the neighborhood of Boston.”

In 1646, “inundations laid a part of Holland, Friesland, and Zealand under water so suddenly, as to destroy more than 100,000 lives, and 300 villages.”

In 1647, May 13th, a most tremendous earthquake in Chili, South America, sunk whole mountains into the earth, and nearly ruined the large city of Santiago.”

(To be continued.)

Correspondence.

"Truth—Real vs. Apparent."

Bro. Himes:—In the "Herald" of Aug. 21st, I find an extract from Swedenborg, illustrating *real* and *apparent* truth. The illustration in the extract is the following:—

"It appears before the eyes, as if the sun was carried every day about the earth, and also once every year, and hence it is said in the Word, that the sun rises and sets, and thereby causes the day, noon, evening, and night, also the seasons of spring, summer, autumn, and winter, and thus days and years, when, notwithstanding, the sun stands unmoved, and the earth revolves daily, and is carried about the sun yearly, consequently the progression of the sun is only an appearance, and thence a fallacy: when therefore this truth is known and received, that the sun is not moved, but the earth, then each becomes true; namely, that the sun stands unmoved in the centre of its world, and also that it progresses; that he stands unmoved is true for the rational man, and apparently for the sensual."

With this he goes on to inform us, that "things in the Word are falsified;" "as that God tempts, that he is angry, that he does evil, that he casts in hell; likewise, that at the day of the last judgment the Lord will come in the clouds of heaven, that then the sun and the moon will withdraw their light, and that the stars will fall from heaven; also that the world with the earth will perish, and a new creation of all things take place; besides other things of like nature."

The position taken is this: that these things are *true to the sensual man*, and *false to the rational man*, while they are *apparently true*, according to the letter of the word, to both; as in the case of the rising and setting of the sun; for in fact the sun does *appear* to rise and set, to every body. Now admitting Swedenborg to be correct, if he will admit the facts in his own comparison, it is all I now ask. The Bible informs us of the rising and setting of the sun, and to appearance it does rise and set; to the ignorant it is a reality; to the wise it is not true only in appearance; to all the result is the same, whether it be true in fact, or apparently so. The Bible informs us of the Lord's coming in the clouds of heaven, of the resurrection of the dead, of new heavens and new earth, of Christ, the seed of David according to the flesh, reigning on the throne of David, of whose kingdom there is to be no end. By the rising and setting of the sun, we see that those things are not to take place in fact, but they will *appear* to take place to all, and to the ignorant they will be real, to all the result will be the same as if they were matters of fact. Very well. Then we will look for the Lord until he *appears* to come; for immortality through the resurrection of the dead, until it *appears* to take place; for the new heavens and the new earth, until they *appear* to be created; for Christ to reign on the throne of David, until he *appears* so to reign; and for the earth to be filled with God's glory, until it *appears* to be so filled. When these things appear to take place, the result will be the same to all, though to the mind of the ignorant they will be facts, but to the wise they will be fallacy. This is only admitting the fact in comparison. When, therefore, these things *appear* to take place, it may be a blessing to be found among that class of saved ones who could be called fools; for to such, all these things would be realities. This is according to Swedenborg's "illustration."

This is also the way Prof. Bush reasoned in his work on the resurrection. He says, "We may admit, indeed, that the disciples supposed that the body which they saw and handled, was the veritable body of their crucified Lord, and that in their preaching the resurrection of Jesus, they had no other idea than that of the resurrection of his body of flesh." Still he thinks that the body of Christ, which the disciples taught they saw, was only "the *apparent* body, as well as the *apparent* garb;" that is, the disciples preached the resurrection of Christ's body of flesh and bones, believing they had seen it, when in fact, not having the wisdom of Prof. B., they believed and preached a "fallacy;" for he thinks Christ had no such body after his resurrection. The apostles, therefore, were not Swedenborgians, by the professor's own showing.

The "illustration" applied to "other things of like nature," amounts to this: it appeared to the people in Noah's day, that they were all drowned in a flood; Noah thought that he was saved in an ark, but he was not; the inhabitants of Sodom thought that they and their city were all burnt up, and Abraham and Lot

so thought, but it was not true; the Jews thought that the Romans destroyed their city, and a great part of the inhabitants, and carried the rest of them away captives, but it was not true in fact—it only appeared so; and it will appear, ere long, that this wicked world is burned up, and the ignorant, or "sensual" man, will not know but it is even so, and he will think that he is burned up in it, though the wise, or "rational," will know that it is not true, &c. &c.

Thus much, admitting the Bible asserts what is not true, of the rising and setting of the sun. To my mind, the Bible has not stated so much of falsehood on this subject. It speaks of the sun in its relation to us; and to us it does rise, or go up, and to us it sets, or comes down. The cause of its doing so is another thing. And it matters not whether the cause be the progression of the sun, or turning of the earth; the fact in its relation to us remains the same. When, therefore, the second Advent, and other things connected with it, shall have as really taken place to us, as that the sun to us goes up and comes down, I think God's word will be strictly fulfilled, "all reason, all science, all philosophy to the contrary, notwithstanding."

J. S. WHITE.

The Signs.

Dear Bro. Himes:—I am greatly impressed that the signs mentioned in Matt. 24:29 were to demonstrate the second Advent near, as the miracles of the Savior demonstrated the first Advent to have come. With this view, I can but regard them as furnishing the highest and most definite class of evidence, which points to that great event. "The path of the just," which is the highway of prophecy, "shines more and more unto the perfect day." John's prophecies gave additional light to Daniel's; and could Christ's have given less? Take one case. Daniel speaks of "sealing the book," as a whole;—John speaks of it in seven departments. Christ claims to have given a supplement to Daniel's prophecy, for after alluding to the "days of the tribulation of the elect" under "the abomination spoken of by Daniel," he says that "immediately after those days of tribulation," (that were shortened, viz., the 1260—1290, and not the 2300,) shall appear signs of his coming, which shall increase, till at length the elect shall know that he is not only nigh, which the first sign demonstrated, at which they were to "lift up their heads and rejoice,"—but "even at the doors!" Does he not point to those "signs" as furnishing more rejoicing, because a more definite class of evidence of his coming, than to the "days?"

It may be urged, "These signs will not be allowed, by the mass, as such." So neither were the miracles of Christ. In the judgment of the learned of Judea at that time, an appeal to those miracles, as such, by any man, was deemed insanity or depravity. Yet now those miracles are undisputed by 300,000,000 of the human family! What was then "foolishness to the Greeks," and no "sign to the Jews," is now regarded as the "wisdom and power of God." So by the wise ones then, were the "tombs of the prophets built and garnished," whom their fathers had slain as madmen. The evidence of a "present truth" has never been received at the time but by a few, who in the judgment of the mass were fools and madmen; and Christ shows, in Luke 18:8, that it will be no different with the last generation.—"When the Son of man cometh, shall he find faith on the earth?" By those miracles, a despised few knew that Christ was the Messiah: by these signs, a despised few "know that he is nigh, even at the doors."—And, "Blessed are all they that wait for him." Amen.

Again. It may be asked, "Of what use are those days, or periods, if the signs, which do not give us the 'day nor hour,' are more definite than they?" I answer: They are similar to the "log-book-reckoning" of the mariner, to show the "whereabouts" on the ocean of time, till we arrive at "soundings," and in sight of land; when it is laid aside for the more definite chart of the coast and harbor. It is all important to show when we are *nearing* the land: but we need the more definite evidence of soundings, islands, light-houses, &c., to guide us into port. We believe that our fathers saw the sun and the moon darkened, and with our own eyes we saw the sublime shower of fire in the fall of '33; and a few, at least, think they "know" that soon, very soon, they shall see the blazing retinue of the coming One in the heavens. Even so, come Lord Jesus.

I. E. JONES.

Letter from Bro. S. Chapman.

Dear Bro. Himes:—Directly after the date of our last, (Wolcott, July 26th,) we returned to Syracuse and Fayetteville, as we proposed, to rest a few days from our labors; during which time I was more than ever convinced that while in this state of being there remaineth little or no rest for me, but rather constant labor and toil, with affliction, temptation, and trial. But forgetting the things that are behind, I would press forward to obtain the prize, which lieth at the end of the race.

After spending a little season with the friends in that station, I for the first time visited the church in Oswego. These brethren have been tempted, and sorely tried, with the corrupt teachings of G. Peavy, and others, and have not fully recovered from their baneful effects. There is among them, however, a respectable number of consistent Adventists, who remain steadfast in the original faith.—These readily convened for worship two evenings at the house of Bro. Peck, where we enjoyed refreshing seasons in reviewing the evidence of the Lord's speedy coming, and the consummation of the blessed hope. We were annoyed, however, the first evening, by one of those inhuman wretches who seemed to exult in the idea that there was no more mercy for sinners. He was greatly enraged on hearing me give an account of the conversion of some precious souls where I had recently labored. He followed me with great violence, contradicting my assertion in language too loose and severe to repeat. Although this was designed for evil, it was nevertheless overruled for good, as it served to open the eyes of some others present, who until that evening had partially sympathized with him in his views, but will hereafter, I trust, go no further with him. If the "door of mercy" is not for ever "closed" against that self-righteous Pharisee, I do pray the Lord to give him speedy repentance, and rescue him from his fallen condition.

From O. I returned and met our friends at the grove-conference in Van Buren. The season was refreshing, especially so on the Sabbath. Bro. Rose, a "Christian" minister, was present, and participated in the services. He without hesitation preaches the advent near. We then commenced a tour to the north. Stopped and spent a night with the brethren in Cicero, had a social and profitable season in the evening, and was happy to find them steadfast in the faith, and to learn that (although considerably scattered) they were punctual in meeting together for worship on the Sabbath (about 20 in number). It is their wish that Bro. Bates and others, as they pass that way, would call and break unto them the bread of life.

We spent the next night at Bro. Mansfield's in Pulaski, (the father of our dear Bro. L. D. Mansfield,) a precious family indeed, and yet we love them the more for their son's sake.—Having recently heard from him, they are fondly hoping that he will return to America this fall, and yet they seem to say, "The will of the Lord be done;" to which we respond, Amen, but add, "Come, Lord Jesus, come quickly," and gather thine elect from the four winds—bring them into one fold, take the kingdom, and reign on the throne of thy father David forever.

From P. we came to Copenhagen, Lewis county, and spent the Sabbath (15th). Had a delightful season with those dear brethren, and before we separated, it was agreed that we hold a conference there, to commence on the 3d inst., as noticed in the "Harbinger" of the 31st ult.

We then visited a few friends (according to the flesh) in Lyne, Jefferson county. The people in that section, having heard no preaching on the subject of the Lord's coming, manifested a wish to hear. Accordingly we met with them several evenings, and also on the Sabbath, and proclaimed to them the gospel of the kingdom. Some of the dear saints were manifestly revived, and received the doctrine joyfully. But the scribes and Pharisees were sorely offended, and manifested great hostility to the doctrine, and especially to the idea of knowing anything about the time.—This, of course, served to hinder the word from taking effect in the hearts of the impenitent. One evening, while we were engaged in worship, and feasting on the word, others, to show their extreme hatred of the doctrine and its advocate, went to the house where my wagon and harness were kept, and divided the harness into many parts, and then scattered it to the four winds. On returning from meeting at a late hour, we readily discovered that the garden gate was open, and the swine were in the yard doing mischief. In driving them out, one of our company discovered the collar

of my harness in a remote part of the yard. This led us to suspect that other portions of it might in like manner be mislaid, which on examination we found to be the case. But as the moon shone that evening with great clearness, we at once separated from each other in pursuit of the fragments, and in a few minutes recovered every part of the harness, excepting the ham-strap. Another, however, was readily furnished, so that we suffered no material harm: neither are we hindered at all in our work, the harness being unbuckled only, and not suffered to be cut. This circumstance created considerable sympathy, both for us and the doctrine. In the morning, as we were about to leave the place, one of the Pharisees who had been the most active in strengthening the hands of the wicked against us, called on us, and readily offered to supply any deficiency that might be found in harness or wagon—manifesting regret that such an insult should have been suffered to be practised upon an innocent man. In all this we learn that the Lord is abundantly able to "make the wrath of man to praise him, and the remainder of wrath he can restrain." And we will add, For ever blessed be his name.

From L. we went to Russell, St. Lawrence county, to visit Mrs. C.'s father and other relatives, and faithfully to proclaim to them the coming of the Lord. They had never heard a lecture on the subject; but knowing our faith, and anticipating our object in visiting them, the Baptist church in the village was readily opened to us, and we entered immediately upon our work. The house was well filled the first evening, and good attention was given to the word; and for a week our meetings continued to increase in numbers and interest, until successful opposition from every source seemed to subside. The word took effect in the hearts of a goodly number of the saints; and seldom have I witnessed a more hearty reception of the truth. Several of the most intelligent individuals in that community have embraced the doctrine understandingly, and have frankly confessed the same.—Some of whose names I am happy to give you as subscribers for the "Advent Herald."

We left that dear people a few weeks since very reluctantly, to meet our engagements in Copenhagen; but we promised to return there again, if the Lord permit. On our return to the conference in C., we stopped (to meet previous appointments) and gave a lecture to a full house in Herman, and also in Antwerp. Solemn attention was paid to the word, prejudice was entirely removed from many minds, and a desire, almost unanimous, was expressed, to hear further on the subject. Spent one night with friends in Gouverneur, who manifested a wish to hear preaching on the all-important subject. (Bro. Bates I hope and trust is now proclaiming the word to them.)

Returned and commenced our conference in Copenhagen on the 3d inst. Our place for worship was a new barn, well fitted up for that object. A good congregation convened the first day, and the number continued to increase till our sanctuary was filled. Good attention was given to the word, which was immediately followed by hearty and appropriate exhortation, prayer, and singing. Bro. Wendell arrived on Saturday, and consented to preach in the evening, for which we were very thankful. Sunday morning Bro. Bates arrived, in company with the Lowville and Martinsburg friends, which greatly cheered our hearts. His health is feeble, and yet he consented to preach once, and to baptize three happy souls. The season at the water was delightful. On Monday and Tuesday most of the brethren from abroad returned home, feeling, I trust, that their spiritual strength had been renewed. Wednesday evening, a little before midnight, our interesting conference came to a close, when all the saints could heartily unite in saying, "The Lord has been with us of a truth." Bro. E. Robbins' family, and several young brethren, were expecting to leave the next morning for Illinois.—This made the parting scene still more affecting, as it was not at all probable that we should meet again in the flesh.

On Thursday evening met an appointment in Pinckney. Had a full house, and a few of the saints were quickened and comforted.—With them the "purifying" process is going on; and the "wicked" there surely "do wickedly;" and it seems impossible to make them "understand."

Came to this place on Friday. The brethren in various directions being seasonably notified, they came together for worship on the Sabbath, some of them a distance of more than twelve miles. At the close of our services many of them exclaimed, "It has been good for us to be here." Expect to labor in

this section till after the conference, which is to commence here on the 24th inst. Our P. O. address, however, will be Syracuse, till we notify to the contrary: and we hope the dear friends will continue to write us till the Lord comes. Through this medium let us ask for a special interest in the prayers of the brethren, who need not be told that we are living in perilous times, when "evil men and seducers wax worse, deceiving and being deceived," and as a matter of course, "they that will live godly in Christ Jesus shall suffer persecution."

Yours my dear brother, hoping in Jesus soon to be "delivered," SAM'L CHAPMAN.

Lorraine (Jefferson Co., N. Y.), Sept. 15th.
P. S. We have travelled ten miles this evening, to see Bro. Stickney, and to hear some particulars respecting the Brimfield camp-meeting, from which he has just returned. The account which he gives us (from an overflowing soul) is truly cheering. It has led us to feel that we ourselves had enjoyed a personal interview with our dear eastern brethren, for which we are truly grateful. Bro. S. is greatly beloved by the brethren here. He sends much love to you, and all the dear friends he met at the camp-meeting.

s. c.

LETTER FROM BRO. L. OSLER.

Dear Bro. Himes:—I have just returned from one of the most interesting tours I ever enjoyed. I left this place on the 16th of August, and on the evening of the same day arrived at Shiremanstown (my former field of labor), where I preached to the few who remained faithful to the truth, notwithstanding the great amount of opposition they had to contend with. Bro. Adams is with them, laboring to good acceptance. I remained with them until the 20th, when I went to Bro. Shelley's, who lives on an island in the Susquehanna river, opposite Middletown, in whose house I preached to a respectable number, who appeared to be interested in what was said. While in that neighborhood, I preached at the place where Bro. Gates was assaulted by a mob in 1845. Ignorance, in connection with sectarian prejudice, was the cause of it.

On the following Sabbath, I preached at a place called Newberry, to a small meeting-house full of persons, who had assembled for the purpose of hearing a sermon on the death of three children, who had but recently been called out of one family. I endeavored to improve the occasion, by presenting the hope of the gospel: unto which hope the twelve tribes of Israel desired to come. The parents of the children were unconvinced; but this affliction appeared to be sanctified to their good, in leading them to that Savior whose grace can support and solace under the most trying circumstances. Before leaving, I received a promise from them, that they would endeavor to meet their children in the kingdom of God.

On the 23d, I continued my journey to the Centre Co. Camp-meeting, where I arrived on the 25th. We commenced our meetings on the 27th. Bro. Boyer and myself were the only ministers present then. We had a respectable attendance during the day. On Saturday the congregations were much larger. Bro. Adams, from Shiremanstown, arrived this day; and on the Sabbath we were favored with a very large attendance of intelligent and interested hearers. Bro. Edmunson, a minister of the United Brethren Society, was present. By hearing and reading on the subject, he has become fully convinced of the truth of our position. He is a true yoke-fellow in the gospel, beloved and respected by all who know him. He will doubtless be of service to the cause in that region. We were also favored with the presence of Bro. Jeffries, from Indiana, formerly of the Protestant Methodist Society. He left that body in consequence of slavery, with about fourteen other ministers. He felt disposed to plead the cause of the oppressed; and because of it he was trammelled, and therefore left. So far as he is acquainted with our views, he sympathizes with us. He has preached some on the Advent at hand, and has always plead the cause of the Advent brethren.

Our meetings increased in interest as they were protracted. On Monday we began to see the fruit of our labors. Prejudice gave way, saints began to rejoice in the truth, and sinners trembled in view of their condition. On Monday evening eight presented themselves for prayers, and four professed faith in Christ. A deep feeling pervaded the entire camp. Tuesday morning was the time appointed for our meeting to close. But at an early hour in the morning, persons from various places came with their entreaties for the continuance of the meeting. Two more offered themselves for prayers; and had it not been for our previous engagements, and the prostration of our physical energies (in consequence of labor), we would gladly have complied with the wishes of that interesting people. But much to our grief, we were compelled to take our leave of them, notwithstanding their importunities and tears.

Thus concluded one of the most interesting meetings I ever attended. There is a deep and

general interest awakened on the Advent question in that whole region. And I have no doubt that a great amount of good might be done by a faithful minister, in connection with Bro. Boyer, whose labors have been blessed of God in removing prejudice, and exciting an interest to hear on the subject.

On Tuesday, Bro. Boyer and myself went to Milesburg, which is about two miles from Bellefont, the county-seat of Centre, and seven miles from our camp, where I preached in the large Methodist meeting-house, to a good congregation. While there, we were kindly entertained by Col. Greigh, a gentleman of influence and wealth.

On the 1st of September we started for Lycoming, to hold a series of meetings in a place called Blooming-grove, eight miles from Williamsport, the county-seat of Lycoming. This is the residence of Bro. William Wilson, a devoted man to the cause of truth. We occupied the Christian meeting-house on the Sabbath, and preached to a large number who came to hear. We hope good was done by our efforts. A visit from Bro. Gates would be very acceptable to this people, as well as in Centre.

I took my leave of Bro. Boyer on the 7th, when he returned to his interesting field of labor, and I, with my family, started for Shiremanstown, to hold a series of meetings there. We commenced them on the 10th, and continued them until the 13th. Brethren came twenty and twenty-five miles to engage with us in these exercises. The Lord was with us, and we were enabled to rejoice in hope of an assembly far more interesting and glorious. Especially on Sabbath night, when commemorating the dying love of Jesus, in view of his coming again, were we made to realize how good and pleasant it was for brethren to dwell together in unity.

On the 14th I went to Springville, where I remained two nights with that interesting little company, and preached in a school-house to a few, who listened with attention to what I had to say.

On the 16th I went to Lancaster, where we remained one night with Bro. Gamber, and on the 17th returned home, gratified with my visit, and rejoicing in view of the fact, that I shall soon be permitted to meet those from whom I had been separated for a season. Yours in hope.

Baltimore (Md.), Sept. 20th, 1847.

LETTER FROM BRO. J. CUMMINGS.

Dear Bro. Himes:—I am now at the place of my last appointment, Pittsburgh. There have been no believers in the speedy coming of the Lord in this place, and but few meetings held of late of any kind. Yet it has been the residence of many a humble follower of Jesus, but who, like many in other places, had suffered their love to grow so cold, as nearly to become extinct. What the result of holding a meeting here will be remains to be seen.

I have had interesting seasons in every place I have visited in my tour. At Thornton meeting, Sister Worster, of Campton, was there. I had some conversation with her. She is about eighty years of age, has a clear understanding of the Scriptures, and uncommon faith in the word of God. She saw the darkening of the sun and moon in 1780, and the falling of the stars; and the same night several remarkable sights, that I never heard of being seen by any one else. She said that some thought that the judgment day had come; but she told them it was not so, but that they were the signs which were to precede the judgment; and that the Lord would come soon. She has believed in the coming of the Lord for thirty-six years. By a close study of the word, she came to the same conclusion that Bro. Miller did subsequently. She had understood the seven churches of the Apocalypse as Bro. M. understands them; and when she heard that he was preaching and writing on the doctrine of the Advent, she rejoiced with joy almost unspeakable.

At Whitefield I baptized a worthy brother, named Marshall, of Northumberland, who has come out in the Advent faith. He has heard but little preaching, and none since '43, except that of the "Herald," which he says has been a welcome messenger in his family, while they are separated from their brethren. They prize it highly, and could not do without it. Heretofore he has had no opportunity of having the ordinance of baptism administered; and on seeing my appointment in the paper, he resolved to obey his Master in this ordinance.

I have found several good brethren who, having lived alone, had heard no preaching since '43 or '44. Still their hope lives in them—it is hard killing the true faith of the Bible in rational, candid, and honest men and women. There are a few in every place who are determined to live and be ready for the coming kingdom, in spite of all the perils and opposing influences of the last days. I feel glad that I have enlisted in such a cause, and I hope I shall never forsake it. Although I may err, and entertain wrong views of some Scriptures, yet I will endeavor to prove faithful to the cause of my Master, ever try to manifest his spirit, and yield up everything that is wrong when I am convicted of it, and hold fast that which is good. I hope that I have learned wisdom from the past to guide me in the future.

LETTER FROM BRO. M. E. MURFEE.

Dear Bro. Himes:—I rejoice to hear of your Home Mission—I think it is much needed, and very desirable. But would to kind heaven that the cloud of mercy might move until it reached the South, and there remain until time should be no more.

Permit me to ask, how, in common sense, can brethren feel reconciled to stop their mission short of the South? Suppose that the good Lord had opened the eyes of some of his faithful ministers in the South only, on the Advent question, and we of the South should attend principally to our own quarter of the world, and find money to send missionaries to England, and not to our brethren at the North in America, what would these last think and say of us? Above all, what might we expect to receive from Him, who is no respecter of persons, when he shall come to reward every man according to his works?

Brethren, of all places in the world, it is my humble opinion that the South has the strongest claims upon you; first, because prejudice has blinded the eyes of the people; and in the second place, we have the poor slaves, blinded by ignorance, and who have, at the best, but a poor chance to obtain the means of grace. Brethren, it is my humble belief, that you could not offer a greater or more acceptable sacrifice in the eyes of God, than by denying yourselves, taking up your cross, and coming South, to preach Jesus and the resurrection. Self will plead many excuses. But will such excuses be deemed sufficient at the judgment? Let each one ask himself this question.

Oh, brethren, if my prayers would avail, the poor slaves should have their freedom to-day; but the impossibility of freeing them, does not release Christians from the duty of proclaiming to the unfortunate slaves the speedy advent of our blessed Lord. By doing so, God might make you the instruments of bringing about a glorious freedom to many from the bondage of sin.

Brethren, these few remarks are designed to "stir up your pure minds" to reflection; and I truly hope you will pardon the freedom and weakness of your humble brother. By the blessing of kind heaven, my house shall ever be a home for any of you, although I am poor; and whenever my purse is not empty, you shall share of it. Yours, in the gospel.

Prospect Ridge (Ala.), Sept. 15th, 1847.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, in Hubbardston, of dysentery, on the 17th of Sept., RALPH RICE, aged 53 years and about nine months. He left to his family a blessed hope of his sharing a part in the first resurrection. He embraced the doctrine of the Advent in 1842, and had renewed his faith for a few months back, and now has gone to rest. May the God of truth sanctify the affliction to our eternal good.

J. R.

Miscellaneous.

THE SHAKERS.

In the course of debate in the Legislature of New York, on application for special grants of power in holding the property made by the Shakers of Niskaua, in that State, the following rules, or orders, existing in that society, became public:—

Contrary to order for any one to write the orders.

Contrary to order to inquire into the order of other families.

Contrary to order to inquire into any bargain that the deacons have made.

Contrary to order to open your mind out of the line of order.

Contrary to order to expose counsel, or tell what the elders say.

Contrary to order to go to church with sins unconfessed.

Contrary to order to receive or write a letter without the elders' perusal of it.

Contrary to order to take a book without liberty.

Contrary to order to go out among the world, or among families, without permission of the elders.

Contrary to order to have any money privately.

Contrary to order to shake hands with a world's woman without confessing it.

Contrary to order to shake hands with the world unless they first tender the hand.

Contrary to order to play with dogs or cats.

Contrary to order for a brother and sister to ride together in a wagon without company.

Contrary to order for a brother and sister to pass each other on the stairs.

Contrary to order for a person to go out of the door yard after evening meeting.

Contrary to order to have right and left shoes.

Contrary to order to pare the heels of shoes under.

* To open your mind is to express your grievances, or confess your sins. The line of order is the elders of the family.

Contrary to order to read newspapers in dwelling-houses, at any time, unless indulgence for that purpose is granted by the elders.

Contrary to order to fold the left thumb over the right in prayer, or when standing up in worship.

Contrary to order to kneel with the left knee first.

Contrary to order to put the left boot or shoe on first.

Contrary to order to kneel with handkerchief in hand.

Contrary to order to put the left foot on the stairs first, when ascending.

GOD OUR DELIVERER AND GUIDE.

Through the wilderness returning,

From the "house of bondage" freed;

For the "land of promise" yearning,

Thou hast deigned our steps to lead:

Help, pursuing foes derided

Where the ocean rolled in wrath;

But Thy arm its depths divided—

Walled the strait, the narrow path.

Safe, the humble tread this valley,

Though the ocean forces band;

Waves that to engulf them rally,

Palsied on its border stand;

But the trembling wall is broken

By the haughty tread of pride;

Thus hath God in judgment spoken—

Thus the host of Egypt died.

Though Thy providence dispenses

Sorrows and reverses sore;

Though the Christian march commences

'Mid a gloom unfeet before;

Nearlest is the Lord abiding,

Leading onward, day by day,

When the pillar'd cloud in guiding,

Shrouds the sunshine of the way.

Though when night our pathway covers

O'er us with its sudden blaze,

Lo, the fiery pillar hovers

With its burning, blasting rays;

Mercy in its scourges seeing,

Onward in its light we press;

Lest we, from its guidance fleeing,

Perish in the wilderness.

As of old, the Lord is turning

Israel from the world's vain crowd,

By afflictions o'er them burning,

By adversity's black cloud:

Nourished by a heavenly manna,

Earth's bleak winds they travel through,

Till, with rapturous hosanna,

Canaan's promised land they view.

Though the storm-clouds, darker, deeper,

Gather o'er the stream of Death,

When descends the trembling weeper,

Fearing to resign his breath;

From a land of glory streaming,

Light along their gloom is spread,

And the bow of promise, beaming,

Bids the soul dismiss its dread.

Pilgrim! through life's toilsome marches

Thou hast struggled on at last;

O'er its cloud a rainbow arches,

Telling that its storms are past;

Though the shrinking frame may quiver,

And the waves are round thee pressed,

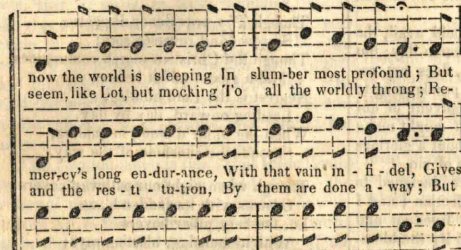
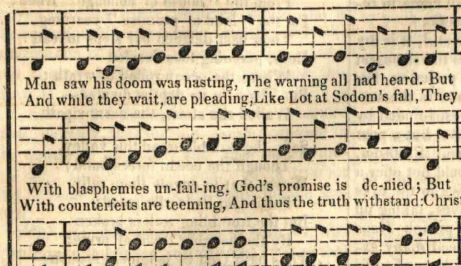
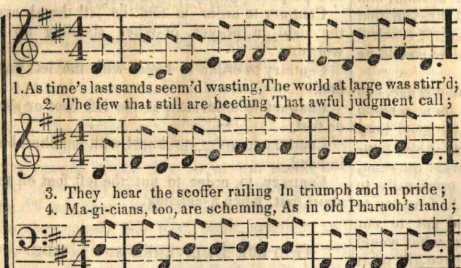
Hark! from o'er the silent river

Comes the welcome of the blessed.

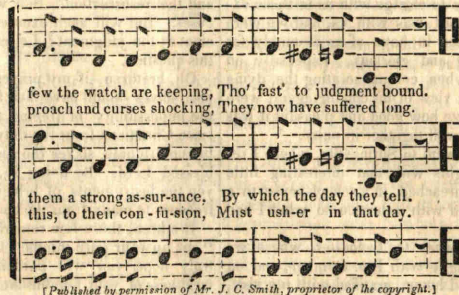
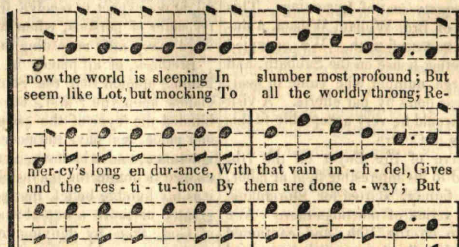
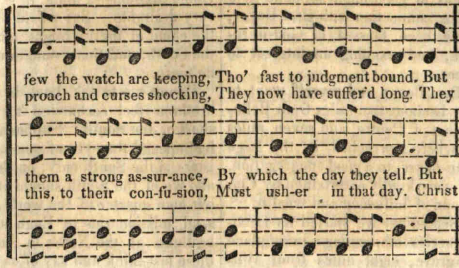
THE DEATH-BED OF DR. LEECHMAN.

Let us turn to the death bed of the venerable Dr. Leechman, Principal of the College of Glasgow, who rose by merit, wisdom, and piety, to this pinnacle of ecclesiastical honor, and whose name will long be remembered in Scotland, when talent and religion are mentioned. He died in 1785, at the age of eighty years, leaving in his life and death an eminent testimony, that "Christianity has not grown old by length of time, but continues to exert at this day its primitive and happy influence on some of the most liberal and cultivated minds." One of the professors brought to his bedside a young Oxford student, the son of a worthy nobleman, who had sent him to the College at Glasgow, for the early part of his education, under the eye of Dr. Leechman. He took the young scholar by the hand, and with a venerable, placid aspect, an animated eye, a distinct, though feeble articulation, said—"You see what a situation I am in. I have not many days to live, and I am glad you have an opportunity of witnessing the tranquillity of my last moments. But it is not tranquillity and composure alone—it is joy and triumph; it is complete exultation." His features kindled, his voice rose as he spoke. "And whence," he continued, "does this exultation spring? From that Book," pointing to a Bible that lay on a little table by his bedside, "from that Book, too much neglected indeed, but which contains invaluable treasures. Treasures of joy and rejoicing, for it makes us certain that mortal shall put on immortality. Come, Lord Jesus, come quickly! Thanks be unto God, who giveth me the victory, through Jesus Christ our Lord."

20 The Advent Watchers.



MILLENNIAL HARP.



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21 22

Hymn, Concluded.

5. Earth's wisdom sees advancing
The fabled golden dawn;
And genius brightly glancing,
Her children urges on,
But when they wield the lightning,
And fly o'er land and sea,
Our better prospects brightening,
Now near at hand must be!
6. The Christian steward slothful,
Puts off the evil day.
Disturbed in scenes unlawful,
He says, "It must delay."
But still, tho' by his smiting,
The faithful sigh in pain,
While he the truth is spitting,
The Master comes again!
7. See, fashion gay is blending,
With mirth in yonder hall;
Its charm rich music lending,
And plenty spread for all.
But folly so untimely,
Such heedless revelry,
The watchful tells, sublimely,
Their joys they soon shall see.
8. The thrones of earth are reeling,
In sad perplexity;
Their retribution sealing,
By pride and cruelty.
As ruler, warrior, banker,
Attest their hastening doom,
More steadfast is our anchor:
God's kingdom soon will come!
9. Thus earth's mad children seeming,
Are found in that dread day;
Some scoffing, feasting, dreaming,
To judgment called away;
Their triumphs now are ended;
Probation, hope, are gone!
Their fruitless cries are blended,
As vengeance rushes on!
10. But see that remnant humble,
Who held the faithful word,
So fearful they should stumble,
While hope was long deferred—
The sons of earth are leaving
Their honor, mirth, and gold;
But these shall end their grieving,
In joys that can't be told!

Bro. DANIEL CAMPBELL, of Canada West, wishes us to say, that GEORGE HENLEY is not worthy of Christian fellowship. Bro. C. says that he has the proofs of this individual's moral delinquency, which will be given, if necessary.

"LEAVITT'S FOURTH BOOK—Selections in Reading and Speaking, for the Higher Classes in Common Schools. Boston: Published by John P. Jewett & Co., 23 Cornhill, 1847."

This is the largest of Leavitt's series of Readers, and completes his plan. It is a neat duodecimo of 312 pages, containing a choice collection of well arranged lessons, admirably calculated to interest the larger scholars, and familiarize them with choice reading. Price 50 cents.

Leavitt's Readers, the four books, are an excellent series, and will not suffer in comparison with any readers before the public. The rules, instruction, and examples, in the introduction of each book, will be of great assistance to both teachers and scholars.

Burning Forests.—The Forest of Demner, in Prussia, caught fire on the 29th of July last, and had continued burning until 21st of August, that is to say, twenty-three days. More than five hundred peasants have been incessantly at work in cutting a broad zone of the forest, and digging broad and deep ditches, to stop the progress of the flames, but in vain; the fire crossed the space deprived of trees, and communicated with the rest of the wood, which at the above mentioned date was in full conflagration. All hope of extinguishing the fire was lost, at the last accounts. It has continued a length of time unexampled in forest annals. The total of the trees it contained at the moment the fire broke out was estimated at 7,000,000 of thalers (25,200,000fr.) The forest of Raubenan, situated not far from the forest of Demner, has also recently been consumed by fire, and the fine forest of the Lands of Spillnau was also burning. Advertiser.

BUSINESS NOTES.

W. Brookins—No such letter was received.
J. N. Spear—We sent a bundle to you to Fowler and Wells, New York, as you directed a week since. We have also sent the chart by mail.
L. Bronson—You have paid to end of v 12. \$1.25 due.
Wm. Campbell—There is a letter for you at this office. Please direct.
S. W. Carr—You did not give us your P. O. address, without which we cannot find the place of your account on the book.
T. L. Hawkins—We have sent a chart to you by mail.
M. E. Murfee, \$2—We have sent as you requested. The postage will be 2 1-2 cts on each pamphlet, and 1 1-2 on each paper. Thank you.
T. M. Preble—We have sent you Hogan.
Mrs. C. Chandler—Your paper is credited to 340.—There was a mistake of a figure in printing the receipt.
A. A. Partridge—Your letter has not been received, nor can we get any trace of it at the Post-office here. Please learn the day you mailed it, and write the distributing office at Albany, to see if it came there.
J. M. Clapp—The money was received and credited on our book. We comply with your request.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$513 46
S. STOCKWELL, of Athol, Mass., stops his paper, owing 3 50

Total delinquencies since June 1st, 1846. 516 96

WESTERN MISSION.

A friend. 3 00

Big Tent Meetings.

ELEVENTH MEETING—RHODE ISLAND.

The Rhode Island meeting will be held at North Scituate, as that is the most central location, and will best accommodate those that may attend. It being so late in the season, we think it would be imprudent to camp on the ground; therefore we have procured a lot in the village on the main street, opposite the Advent Tabernacle. The brethren and sisters from abroad can be accommodated with rooms and lodging by the friends in the village, and at the hotels. There are two temperance hotels near the ground, (and no spirituous liquors sold in the place,) at which arrangements have been made for boarding, lodging, and house-keeping, on reasonable terms. The brethren will bring their bedding, as is usual in attending camp-meetings. Accommodation for those who wish to board themselves.

The ground is 15 miles from Danielsonville depot stage fare, 75 cts. —Advent meeting tickets can be had of the driver. Distance from Providence, 10 miles—fare, 37 1-2 cts. Those coming by Providence, will stop at the Manufacturer's Hotel. Tickets to be had of Bro. Sissons, No. 96 Westminster-street. The meeting will commence Oct. 6th, and continue over the Sabbath.

Preachers are invited to attend.
Come, brethren and sisters, one and all, and join us in this feast of tabernacles. It may be the last we shall enjoy before the Lord's Tabernacle shall be with men.

Committee of Arrangements:—Eliaser Bellows, D. C. Tourtellott, Seryl Cornell, A. S. Himes, M. O. Pray, H. W. Pray, J. Clark, of North Scituate, R. I. Thomas Snow, J. G. Pettis, H. O. Brown, of Providence. John White, H. Holmes, of North Attleboro', Mass. Daniel Reed, Benj. Tilly, of Bristol, R. I.; and Seth Spaulding, of South Killingsby, Ct.

CONFERENCES.

There will be, Providence permitting, a conference at Litchfield, Me., to commence Oct. 8th, 10 A. M., and continue over the Sabbath. Brethren and sisters are invited to attend. Bro. O. R. Fassett and J. Turner will be present, and Bro. D. Churchill is expected.

C. H. ROBINSON.

A conference will be held, if God permit, at Davis' Island, Guilford, N. H., to commence Oct. 15th, and continue three days. W. Burnham and myself expect to attend by request. Let this be a general gathering, brethren.

EDWIN BURNHAM.

There will be a Conference at Brewer, to commence Thursday, Oct. 7, and continue over Sunday.
Also another at Frankfort, to commence Thursday or Friday (as the brethren at that place may direct), and continue over the third Sunday in October—the time of the regular conference there.

Should the brethren at Exeter, Me., wish a conference at the Chamberlain meeting-house on the fourth Sunday in October, to commence Thursday or Friday previous, they will please send me a letter to Eddington, Penobscot county, Me., informing me of the same, and arrangements will be made accordingly.

In behalf of the brethren, THOMAS SMITH.

APPOINTMENTS.

Wm. H. Ingham is expected to attend meetings in Randolph, Mass. Lord's day, Oct. 3d; also in Abington, Lord's day, the 10th.

If time continue, I will preach at Erving, Mass., Oct. 4th, 6 P. M.; at Athol, the 5th, 2 P. M.; at New Salem, the 6th, 1 P. M.; at Bro. D. Randall's, in North Belcher-town, the 7th, 6 P. M.; at the Axe Factory, Ct., the 8th, 6 P. M.; at Windham the 10th, 10 A. M. R. V. LYON.

The Lord willing, I will preach at Dover, N. H., Oct. 8th; at Portsmouth, the 10th. Those which come on the week days, will be held either at 5, or 7 P. M., as it may be thought best. J. WESTON.

God willing, I will fulfil the following appointments: Toronto, Oct. 10th, 10 A. M.; Bro. Trusdel's, the 11th, 8 P. M.; Bro. Wallace's, the 12th, 8 P. M.; Bro. Anguish McKim's, the 13th, 8 P. M.; Nassagway, Nelson, Bro. Campbell's, the 17th, 10 A. M.; Bro. Buros's the 19th, 8 P. M. I expect Bro. Thompson to accompany me. DAN'L CAMPELL.

Providence permitting, I will preach in Holden the third Sabbath in October, in Marlboro' the fourth, and in Abington the fifth. Meetings at intervals as Providence may direct. N. BILLINGS.

NOTICES.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falcinious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his Jubilee Hymn," by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; \$7 1-2 per doz.; \$2.50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine. By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification. By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price, 37 1-2 cts. retail, 33 1-3 wholesale.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Sylvester Bliss, Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1-2 cents, or \$5 per dozen.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TUNER'S Dispensational Chart. Price, 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday in Independence Hall, No. 88 Sixth Avenue, between Waverly-place and Eighth-street, at the usual hours for worship. The public are affectionately invited to attend. Seats free. Sabbath school and Bible class at 9 A. M. and 2 P. M., in the same place.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

*The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. LITCH.

The Advent congregation in Baltimore held their meetings three times every Lord's day, in the Franklin Saloon, on North-street, third door from Baltimore-street, east side.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Advent meetings in Lawrence (new city).—Friends residing in, or visiting this place, or vicinity, will find a band of believers on the Sabbath at the School-house on Haverhill-street, near the corner of Hampshire-street.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum No. 101 Main-st.

Advent meetings in Providence, R. I., are held three times on the Sabbath, and on Tuesday evening, in Hopkin's Hall, entrance 33 Westminster-street (formerly Market-street).

AGENTS

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham, Brimfield, Mass.—Lewis Benson, Buffalo, N. Y.—J. J. Porter, Champlain, N. Y.—Henry Buckley, Cincinnati, O.—John Kiloh, Cleveland, O.—D. I. Robinson, Derby Line, Vt.—Stephen Foster, Jr., Lowell, Mass.—M. M. George, Low Hampton, N. Y.—Leonard Kimball, Milwaukee, W. T.—Luzerne Armstrong, New Bedford, Mass.—Henry V. Davis, New York City—William T. Smith, 71 Forsyth-street, Orrington, Maine—Thomas Smith, Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-street, opposite the Exchange, Portland, Me.—Peter Johnson, 24 Indiana-street, Providence, R. I.—George H. Child, Rochester, N. Y.—J. Marsh, Talmat Block (third story), Buffalo-street, opposite the Arcade, Toronto, C. W.—Daniel Campbell, Waterloo, C. E.—R. Hutchinson, Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Sept. 30.

☐ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

L. H. Benson, 313—50 cts.—S. White, 339; E. Smith —is this a new subscriber? if so, it pays to 386—each \$1.50.—J. Barry, v 15; J. Conklin, 260; L. Weld, v 14; J. Burditt, v 14; J. Aldrich, 360; E. Canfield, v 15; S. Sissons, v 19; H. Smith, v 14; B. Morrill, v 14; W. Browne, 347; J. Browne, 346—each \$1.—B. E. Horr, v 14; W. Van Drussen, v 13—each \$2.—J. Stowell, 339—\$3.—"A faithful friend," \$6.

FOR "CHILDREN'S HERALD."

Wm. Townsend, v 1; J. S. Smith, v 1—each 25 cts.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 10.

BOSTON, SATURDAY, OCTOBER 9, 1847.

WHOLE No. 836.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

I Long to be There.

I long for that haven most blest,
Yon verdant and beautiful shore,
Where mariners weary may rest,
Their perils and sufferings o'er;
No tempest, nor darkness, nor night,
But day most transcendently fair,
The heavens unsullied and bright,
I long—Oh I long to be there!

Earth cannot afford me the joy
For which I so earnestly sigh,
Perplexities daily annoy,
And often sad tears dim the eye;
But Oh, in that mansion so pure,
Which Jesus has gone to prepare,
Are joys never-fading and sure,
I long—yes, I long to be there.

Here evils most deadly abound,
Sad fruits of that sin, O'er Sin,
Are scattered profusely around,
While hearts feel its dread work within;
But these for ever be gone,
When Jesus the scepter shall bear,
His saints with him too on the throne—
How deeply I long to be there!

I long in that pure robe to shine,
That crown of effulgence to gain;
To join all those worthies divine,
Who gather upon that bright plain.
I long to behold Him—my Friend,
With whom can no mortal compare,
And with him eternally spend,
I long—Oh, I long to be there!

Inspiration of the Jewish Prophets.

BY ALEXANDER KEITH, D. D.

(Continued from our last.)

PROPHECY.

EGYPT. "I will lay the land waste, and all that is therein, by the hand of strangers," *Ezek.* 30:12.

FULFILMENT.

"Deprived twenty-three centuries ago of her natural proprietors, she (Egypt) has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks."—*Travels*, v. i., pp. 74, 103.

PROPHECY.

"It shall be a base kingdom, the basest of kingdoms," *Ezek.* 29:15.

FULFILMENT.

"Egypt above five hundred years has been under the arbitrary dominion of strangers and slaves."—*Gibbon*, v. vi., p. 109.

PROPHECY.

THE ARABS. "I will make him (Ishmael) a great nation. His hand shall be against every man, and every man's hand shall be against him," *Gen.* 16:12.

FULFILMENT.

They are "armed against mankind." "A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band (of Arabs) assume the character of a law, and honorable war."—*Gibbon*, vol. ix., 237.

PROPHECY.

CHALDEA, OR BABYLONIA.

"I will punish the land of the Chaldeans," *Jer.* 25:12. "I will send unto Babylon fanners, that shall fan her, and empty her land," &c., *Jer.* 51:2.

FULFILMENT.

"These splendid accounts of the Babylonian lands yielding crops of grain two or three hundred fold, compared with the modern face of the country, afford a remarkable proof of the singular desolation to which it has been subjected."—*Transactions of the Literary Society, Bombay*, v. i., p. 123.

It is an "immeasurable wild, bounded only by the desert," "a barren waste," "a bare desert," "a barren country," &c. *Capt. Mignan's Trav.*, p. 31; *Major Keppel's Narrative*, v. i., p. 260; *Buckingham's Trav.*, v. iii., p. 242, &c.

PROPHECY.

"A drought is upon her waters, and they shall be dried up," *Jer.* 50:38. "Behold the hindmost of the nations, a wilderness, a dry land, and a desert," *Jer.* 50:12; 51:43.

FULFILMENT.

"The canals at present can only be traced by their decayed banks,"—*Bombay Lit. Trans.*, p. 138.

"They are now dry and neglected,"—*Rich's Memoirs*, p. 4.

"The absence of all cultivation, the sterility, arid, and wild character of the scene, formed a contrast to the rich and delightful accounts delineated in Scripture."—*Mignan's Trav.*, p. 5.

PROPHECY.

Her cities are a desolation," *Jer.* 50:12 51:43.

FULFILMENT.

The ancient cities of Chaldea "no longer exist,"—*Major Rennell's Geography of Herodotus*, p. 335.

The more modern cities, which flourished under the empire of the caliphs, "are all in ruins,"—*Mignan's Travels*, Appendix.

"The whole country is strewed over with the debris of Grecian, Roman, and Arabian towns, confounded in the same mass of rubbish,"—*Malte-Brun*, v. ii., p. 19.

PROPHECY.

BABYLON* shall become heaps," *Jer.* 51:31. *Isa.* 13:14. *Jer.* 50:51.

FULFILMENT.

Babylon has become, "a vast succession of mounds," "a great mass of ruins," "uneven heaps of various sizes. The larger ruins have the appearance of irregular and misshapen hills,"—*Keppel, Porter, Rich, Mignan, Buckingham, &c.*

PROPHECY.

"Cast her up as heaps," *Jer.* 50:26.

FULFILMENT.

"In seeking for bricks, the workmen * The prophetic history of the decline and fall of Babylon, from its first capture to its present desolation, is so copious as to occupy ninety pages of the "Evidence of Prophecy," in illustration of as many predictions.

pierce into the mound in every direction, hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface."—*Rich's Memoir*, p. 22.

PROPHECY.

"And destroy her utterly," *Jer.* 50:26.

FULFILMENT.

"From the excavations in every possible shape and direction, the regular lines of the original ruins have been so broken that nothing but confusion is seen to exist,"—*Sir R. K. Porter's Travels*, vol. ii., p. 338.

PROPHECY.

"Let nothing of her be left," *Jer.* 50:26.

FULFILMENT.

"Vast heaps constitute all that now remains of ancient Babylon,"—*Keppel*, v. i., p. 196.

Some of the heaps are "completely exhausted of all building materials; and nothing is now left but heaps of earth, and fragments of brick,"—*Mignan*, p. 199, 200. *Porter*, pp. 356, 338, &c.

PROPHECY.

"I will make it pools of water," *Isa.* 14:22.

FULFILMENT.

"The ground is sometimes covered with pools of water in the hollows,"—

"The plain is covered at intervals with small pools of water,"—*Buckingham's Trav.*, v. ii., p. 296.

PROPHECY.

"Sit on the dust, sit on the ground, O daughter of the Chaldeans," *Isa.* 47:1.

FULFILMENT.

"The whole face of the country is covered with vestiges of buildings,"—*Rich*, p. 2.

PROPHECY.

"Thy nakedness shall be uncovered," *Isa.* 47:3.

FULFILMENT.

"I am perfectly incapable of conveying an adequate idea," says *Capt. Mignan*, "of the dreary, lonely nakedness that appeared before me."—P. 116.

PROPHECY.

"Sit thou silent, and get thee into darkness," *Isa.* 47:5.

FULFILMENT.

"A silent and sublime solitude, a silence profound as the grave,"—*Porter's Trav.*, v. ii., pp. 294, 407.

PROPHECY.

"Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate," *Jer.* 50:13.

FULFILMENT.

Babylon, "the tenantless and desolate metropolis,"—*Mignan*, p. 234.

"The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had been inhabited,"—*Keppel*, p. 196.

PROPHECY.

"It shall never be inhabited," *Jer.* 12:20. *Isa.* 50:40, &c.

FULFILMENT.

"Ruins, composed like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated,"—*Rich*, p. 16.

"The decomposing materials of a Babylonian structure doom the earth on which they perish to a lasting sterility,"—*Sir R. K. Porter's Trav.*, v. ii., p. 391.

PROPHECY.

"Nor dwell in from generation to generation," *Isa.* 13:20.

FULFILMENT.

In the sixteenth century, "there was not a house to be seen" at Babylon.—*Ray's Collection of Travels, Rawolf*, p. 174.

In the nineteenth century it is still "desolate and tenantless,"—*Mignan*, p. 234.

PROPHECY.

"Neither shall the Arabian pitch tent there," *Isa.* 13:20.

FULFILMENT.

"I saw the sun sink behind the Mujelibah," says *Capt. Mignan*, "and obeyed with infinite regret the summons of my guides," *Arabs* completely armed. He "could not persuade them to remain longer, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people."—*Trav.*, pp. 2, 168, 201, 235. *Buckingham*, &c.

PROPHECY.

"Neither shall the shepherds make their folds there," *Isa.* 13:21.

FULFILMENT.

"All the people of the country assert that it is extremely dangerous to approach this mound after night-fall, on account of the multitude of evil spirits by which it is haunted,"—*Rich*, p. 27. "By this superstitious belief they are prevented from pitching a tent by night, or making a fold."

PROPHECY.

"But wild beasts of the desert shall lie there."

FULFILMENT.

"There are dens of wild beasts in various parts,"—*Rich*, p. 30. *Porter, Keppel, Buckingham*, &c.

PROPHECY.

"And their houses shall be full of doleful creatures."

FULFILMENT.

These dens or caverns "are the retreat of jackalls, hyenas, and other noxious animals." "The 'strong ordure,' or 'loathsome smell,' which issues from most of them, is sufficient warning not to proceed into the den,"—*Keppel*, pp. 179, 180. *Porter*, v. ii., p. 342, &c.

PROPHECY.

"And owls shall dwell there."

FULFILMENT.

"In most of the cavities are numbers of bats and owls." "Thousands of bats and owls have filled many of these cavities,"—*Rich*, p. 30. *Mignan*, p. 167.

PROPHECY.

"And satyrs (goats) shall dance there."

FULFILMENT.

"The caves" and "their entrances are strewed with bones of sheep and goats,"—*Mignan*, p. 167. *Porter*, v. ii., p. 342.—(To be continued.)

[Our reporter has given us the following synopsis of the exercises. It was published substantially in the "Spirit of the Nineteenth Century," a new weekly published in New York, devoted to Temperance.

As Bro. Jones will give some account of the meeting, and its effect, we will say no more now than to assure our friends that it was one of the most triumphant meetings of the season. We would here present our grateful acknowledgments to our brethren, and the citizens of New York generally, for their kindness and liberality. We were not interrupted, either in the day or evening, in any manner, during the the ten days' continuance of the meeting, for which we feel grateful to God.]

In accordance with our promise last week, we now present to our readers a synoptical transcript of the exercises that have been held in the Great Tent of the Adventists during the last several days. The Tent was airy and spacious, pleasantly accommodating the large audiences in attendance, which sometimes numbered 1000 to 1500 individuals. Rough planks, raised some sixteen inches above the ground, served as seats; the style of arrangements being similar to those of the "Camp Meeting," plain, unostentatious, and inviting. In order that our readers might understand more clearly the order of the proceedings, we have made our schedule of each day's exercises, distinct by itself.

The introductory sermon was delivered this afternoon by Mr. JOSHUA V. HIMES, of Boston. His text was part of the Lord's Prayer, found in Matt. 6:10. He set forth that this kingdom was in the future, and that it would be set up at the personal Second Advent of Christ. And notwithstanding *dates* might have failed, yet the *event* was sure. As to the time of the event, he showed from the second chapter of Daniel, that nearly all the events predicted in Nebuchadnezzar's vision had been fulfilled, and that the next event, and the last in the series, would be the setting up of the everlasting Kingdom of God in the New Earth, which may come now at any day.

In the evening, Mr. R. HUTCHINSON, of Canada, preached from Thess. 5:6, defining the particular bearings of the Second Advent.

The Lectures were commenced this day by R. Hutchinson, from Daniel 7:17-18, who endeavored to show that the world was now living in the time of the expiration of the fourth kingdom, and that the Fifth Kingdom, which followed, was the Kingdom of Christ, who should reign for ever with his saints.

The same speaker occupied the attention of the meeting in the afternoon. He selected two texts for consideration Dan. 2:4, and 7:18. The positions which he affirmed were sustained by these passages were, that the Kingdom of God would only be in the coming of Christ and the resurrection of the just, and that said coming and resurrection were nigh at hand.

J. LITCH, of Philadelphia, addressed a large and highly attentive assembly in the evening. His discourse was expla-

He commenced by remarking, that at such a time as this, when events so full of interest to all classes of the human race were transpiring, he thought it a matter of deep interest to the Christian to turn to the living Oracles of Truth, and enquire at the mouth of God, what these things mean. The Politician would inform us that a mighty revolution was about taking place in the form of governments. The Despot would tell us that the present movement was the precursor of the entire overthrow of liberal principles, and the establishment of his tyrannized and arbitrary measures over all the earth. True it was that the great question of the triumph of despotism or liberty was about being decided for England, Rome, Sardinia, Bavaria, Netherlands, and the Swiss Cantons on the one hand, and Austria, France, Spain, and Portugal on the other, who were combining their energies, the former party for the predominance of liberalism, the latter, of despotism.

The Socialist would remind us of his reiterated asseveration, that the world was all out of gear, and assure us that society was being restored to its primitive state, and that all mankind were settling down on the broad platform of social equality.

Finally, the Religionist would declare that the preaching of the Gospel was bringing about these wondrous changes, and that missionary operations and ministerial and lay exhortations would achieve the fulfilment of the prophecy, and usher in God's Kingdom of love and righteousness.

But in the midst of all the multiplicity of plans, continued the reverend speaker, for establishing the reign of righteousness and peace; let us enquire at the mouth of the Lord what these great revolutions mean?—These great revolutions that were threatening every day to overwhelm the world; and make it one vast sea of blood.

In fulfilment of prophecy, the speaker said, the feet and toes of the great metallic image were to be broken, and the small stone was to become a great mountain, and fill the whole earth, to stand to all eternity. That stone was God's Kingdom, which was to break in pieces all governments and kingdoms, and stand for ever. This great change he thought was about to transpire, and the universal dominion of the Lord Jesus Christ about being established.

He next proceeded to controvert the arguments brought against the speed of the Kingdom of Christ. And first it was said the millennium was to take place, and Christ to reign a thousand years. In reply, he would ask how the millennium could take place before Christ came? No Christ,—no millennium.

Reference had been made to Rev. 20:4, 5. The resurrection there spoken of, of those that were beheaded for the witness of Jesus, was the first resurrection. They were Christ's people. But there could be no resurrection of the just until the coming of Christ. And that resurrection was to be similar to that of Christ's, who after laying in the grave a number of days, exhibited his pierced and wounded physical body to his disciples. They which were Christ's were to be raised at his coming. (1 Cor. 15. Here quoted from 1 Cor. 13—25.)

He next examined at length the objection made, that ere Christ's coming, the Jews were to return to Palestine. He affirmed that they would return, and Christ rule over them; quoting Isa. 11: 11, Isa. 2:14, 24-6, and Ezek. 37-12.

It might be asked, he said, how could Christ come before this restoration was

accomplished? He would answer this by asking again, how could it be accomplished before Christ came? Passages from Isa. 12 again cited. Christ would come and gather the remnant of His people together. Jer. 24 next cited; the speaker asserting that the promises therein contained were made to individuals, and their fulfilment would come to individuals, that the pious of all ages would be raised from the dead at the coming of Christ, and he reign over them.

It was not the Jew in outward name that the promise came to alone, but all, Jew and Gentile, who were waiting with their lamps trimmed, would be subjects and participants of the great Kingdom of Christ. Numerous citations were made from Jeremiah, Daniel, and Isaiah. The speaker closed with a fervent exhortation to sinners to be ready and willing to do the Lord's will.

After the usual preliminary exercises, GEORGE NEEDHAM, of Albany, was introduced to the meeting, and spoke from Heb. 12:28—"The Kingdom of God" was his main theme. He said that the interpretation given this phrase by the majority of professing Christians was confused and senseless. It was affirmed by them that when the sinner was converted, then Christ's kingdom was set up in his heart. There were, he thought, four constituent properties necessary to the formation of a kingdom, viz.: a king, people, territory, and laws. How, he would ask, could a sinner's heart contain land or people; it could not, it would not, be large enough. But the subject was plain when understood as the Bible explained it, viz.: the king, Christ; the people, the saints; the territory, the earth; the principle of government, the great law of Love. This view of the matter was confirmed satisfactorily to their minds by Scripture, many passages of which he quoted, and many (the Second Advent people,) with an eye of faith were patiently looking for, and hourly expecting the Advent of this kingdom.

In the afternoon, notwithstanding the descending rain, and uncomfortable dampness of the atmosphere, an assemblage, equal in numbers to that of the morning convened. J. Litch lectured from *1st Cor. 8:14*. To believers in the speedy personal advent of Jesus Christ, this text, the speaker said, was one of the main pillars on which their faith had rested as to the time of the event.

The days mentioned in the text, he said, represented years. The sanctuary was used to signify a place, and not as may have been declared, the church. In the Scriptures it was often spoken of as referring to the Temple, Mount Moriah, Jerusalem at large, the Holy Land of Palestine, and even to the place where Jesus Christ plead for the salvation of sinners. The sanctuary here referred to, the speaker said, was the "desolate sanctuary," spoken of in Daniel 9, and was the Holy Mountain Jerusalem, the sacred place to which our Lord had chosen for his future abode, and what he had said he would fulfil. The fulfilment of the cleansing of this sanctuary was at hand. That the sanctuary could not be cleansed till expiation for the sins therein committed had been made, and there was, he asserted, proof Scriptural and historical, proof in the events now shaking the earth, that at the time of the cleansing, or justifying, was as the word might be rendered, of these sanctuary, was even now expiring—that the peculiar people of God were even now in a justified state, that the cup of wrath was even now being taken from the hand of the Jewish nation, who had drained the very dregs, to be given into the hands of her persecutor and enemy; that enemy was Rome, the anti-Christ, who was now, if appearances were not

deceitful and prophecy correct, tottering to her fall, and about to receive her bitter reward.

The reverend gentleman further spoke of the duration of the 2300 days, or years, stating their commencement, and entering into a brief calculation as to when they would end. In his opinion that end was rapidly approaching. He concluded his elaborate address with an earnest appeal to the consciences of the sinner and backslider, warning them to return to their Father's house, ere the door was closed.

J. Litch preached the sermon in the evening. His remarks were mainly in elucidation of the second chapter of Isaiah.

Mr. L. is a very plain, yet convincing speaker, advances his principles cautiously, yet firmly, and thoroughly defends their correctness. His arguments were clear and easily understood, a characteristic often apparent in the manner of speaking of the several lecturers of his persuasion.

Owing to the rain on Saturday, 25th inst., which thoroughly wet the Tent, ground, and benches, the meetings were intermitted until Tuesday, 28th. On Sunday services were held by the Adventists in Washington Hall, Hester-st., and at 88 Sixth Avenue, their regular places of worship. Messrs. Himes, Hutchinson, and others, lectured during the day and evening.

Monday evening, J. V. Himes lectured at No. 88 Sixth Avenue. Subject—The Millennium.

The great question by which all the other questions would be settled, in reference to the subject, he thought to be this—was Christ coming speedily, or was the world to be converted first? If the sinner was told the world was first to be converted, he would reply, he was part of the world, and consequently need not disavow himself at present. If pressed, he would hide himself behind the promises. Again if a man believed in the speedy coming of Christ, it would produce a different effect upon his heart than it would upon one who expected that at a distant future period the world would be converted, and the millennium transpire. One view would quicken to speedy, decided action, the other would clog and discourage effort.

Mr. H. next entered into a general analysis of the progress towards the millennium, evidenced by past history, and the present condition of the world.

Protestants and Catholics were alike looking for progress, and they expected the world would be converted by it, by the progress of their respective systems.

Mr. H. next adverted to the press, the pulpit, and society in general, contending that the progress made was in favor of the Man of Sin. He evidenced Slavery, presented the startling fact, that while 400,000 converts had been made abroad among the heathen—the majority, nominal professors—more than half a million of heathen slaves had been born at home—and alluded to the lethargy of the sin-church—its worldly conformity—and to the growing power and influence of Papacy, which influenced the councils and movements of nearly every nation on the globe—not excepting our own.

of in The boasted progress we were making
that as but the progress of sin refined.—
ying. What had we gained during the last 200
of theaers? The seat of the Reformation,
—that here Calvin taught his Institutes in
even rms that shook the world, was now the
up of ode of Socinian teachers, who denied
from ally the Divine authority of the Scrip-
res, and who as fast as they became
n into vined that their human philosophy
y; id not satisfy their souls' immortal
Christ, ings, lolled back into the lap of the
re not fother of Abominations," to receive

absolution and salvation through the mediation of a priest.

The cause of missions—the rise and fall of nations, and the present social and religious condition of the world, was further animadverted upon by the speaker. He then alluded to the opprobrium cast upon the Adventists. They were called fanatics, lunatics, “Millerites.” It was the plan of the devil to mix evil with good, so as to deter the honest hearted from searching after the truth. Everything evil and fanatical had been distilled into the one name, Millerism. The devil as it were had labelled their (the Second Advent) bottle poison (or Millerism), and said, don’t take it, it will poison you. But he (Mr. H.) would affirm that the label did not tell the truth, and he would have honest hearted, truth loving, Bible guided men come and examine for themselves.

He concluded his somewhat discursive address with quoting sacred prophecy from the Old and New Testament in support of the doctrine of the speedy approach and eternal reign of the Lord Jesus Christ.

TUESDAY, SEPT. 28.

The state of the weather being more favorable, the Lectures were resumed at the Tent of the Adventists. Mr. Whiting lectured in the afternoon. His subject might be defined as “The restoration of the Jews, viewed in its connection with the millennium.” Isaiah, 45:25. “In the Lord shall all the seed of Israel be justified, and shall glory.” The seed here spoken of, Mr. W. remarked, did not signify the literal descendants of Abraham alone, as was evident from the 22d verse of the same chapter: “Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else.” Truth, he proceeded to say, in all ages had been met with fierce opposition. Our Savior and the Apostles in ancient times, and the Reformers Luther, Calvin, and others, in modern times, had been compelled to act the part of controversialists. Truth could not spread until error was put down. This he thought would be the state of things till time should end, and however painful it might be, error must be shown to be contrary to God’s Revealed Word.

Our Redeemer, continued Mr. W., while speaking of His great future coming, made reference to certain signs which should mark that coming; as was recorded in Matt. 24, Luke 21, Mark 13. But there were two signs, which He did not make reference to. The first was the universal influence of the Gospel among mankind. Christ never spoke to His disciples, or told the multitudes, that the whole world would be converted at some future day.

The second sign which Christ omitted to speak about, was the one most intimately connected with the text, which he (Mr. W.) would endeavor to make plain to his hearers.

It was supposed by most Religionists, and regarded as true, because they supposed the Bible taught it, first, that Christ would personally come; and secondly, that previous to His coming, the Jews, literally descended, would be gathered into ancient Palestine, and have a peculiar ascendancy given them over the rest of earth’s inhabitants. Thus making out God to be in some sense a respecter of persons.

The latter position Mr. W. wished to controvert. It was true that many distinguished, learned and wise men of the age, held to this position tenaciously as an act of true, just faith; and it was also a natural supposition that the wise and learned would be the repositories of Divine truth, and would have much more than others of imperfect intellectual training; nevertheless he felt justified while bear-

ing those ideas in mind, in using the language of the prayer once so impressingly employed on a former occasion, “I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, because it is well pleasing in thy sight.” The mistake on this point,—he thought he might venture to call it such,—he would proceed to examine.

The term Israel applied to two classes of children. The one class were the natural descendants of Abraham, the other were born of the Holy Spirit. Paul, while speaking upon that subject to the Church of Galatia, which was mostly composed of Gentiles, said, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:29.

Mr. W. next cited Rom. 4:11. In this, he said, two things were made apparent.

First, that Abraham was the father of the uncircumcised Gentile who believed. Second, that Abraham was the father of the circumcised Jew if he believed; consequently, alike they were “Abraham’s seed, and heirs according to the promise.”

Again from v. 13, we learned that the men who were not of the “righteousness of faith” would not partake of the promise. The promise was made to those who were righteous through faith, or justified; “therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

Abraham never entered the promised land, yet God promised him a “world,” and that promise could not fail, because it was made to him “through the righteousness of faith.”

Again, in the 14th verse we read, “For if they which are of the law be heirs, faith is made void, and the promise made of none effect.” It was plain from this passage, then, that if the Jews did not believe they would not receive the promise.

In the 15th verse we read, “Because the law worketh wrath, for where no law is, there is no transgression. Therefore it is of faith that it might be by grace.” As was evident, the promise was a favor conferred; a man’s natural descent, or desert, could not secure it—“therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed.”

There were two kinds of promises in the Old and New Testaments. The one class pointed to the present world, or earth, the other referred to the future, or better world. The promise made to Abraham and his seed belonged to the latter class.

Peter, in his second Epistle, 10th verse, 3d chapter, had defined the meaning of the word alluded to. It was the heavens and the earth that formed our world, in common language; therefore the promise of “a world” made to Abraham, meant a new heavens and earth. The thought might here occur to some minds, that such a representation of a future world was exceeding gross, and inappropriate.

But we must suppose and believe that in such a world there would be no sin, all righteousness. He would refer back to Paradise, where Adam once lived, holy and pure; there was nothing gross about thoughts of that place, surely. And if this world was fit for Christ to dwell in for a period, he thought, if purified and made holy by His hand, it would be a fit future habitation for us.

But, proceeded the speaker, it will be said that there were positive promises to the descendants of Abraham, that they should come into the land their fathers dwelt in. He (Mr. W.) knew there were promises, but they were confidential, and

limited to that dispensation, as he would endeavor to show.

First, they were confidential. Mr. W. here referred to Deut. 30:1-3. In these passages, the Jewish nation was spoken of as right, and viewed in the most favorable light; they shut us up to the conclusion, that no Jew could get to Palestine without repentance toward God and faith in the Lord Jesus Christ. Nothing short of conversion to Christianity would give any man, by virtue of this promise, a title to Palestine.

Secondly, the promises were limited to that dispensation. The Jewish offerings, continued Mr. W., could only be presented in an appointed place, wherever the Lord pleased to have them. The Jews were positively forbidden to offer their sacrifices anywhere else.

In proof of this fact the lecturer quoted Deut. 12: 9-14:—“For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety: then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord: and ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you. Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest: but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there shalt thou do all that I command thee.”

The “place” so chosen by the Lord, therefore, became the religious metropolis of the nation. It was a local holiness that belonged to that metropolis, a holiness connected with the institution.—These were the tabernacle of David on Mount Zion, and the temple on Mount Moriah. Our Savior had spoken of the cessation of this local holiness in his conversation at the well with the woman of Samaria, when he said, “Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.” The Holy Land, the lecturer affirmed, extended wherever a child of God was found.

For what end, he, Mr. W., would inquire, were these people to be brought back? Along with the restoration of the nation, were the Jewish ceremony, or portions of it, to be revived? If so, then Paul and his coadjutors, who worked with unceasing fidelity to cause its eradication, labored in vain. If it was not to be re-established, would not any man, he would ask, be as nigh God in that tent as on Mount Moriah?

The speaker would advert to one more objection. It was stated that the promises made to the Jews were to be “everlasting.” He thought them no more everlasting, no more intended to be such, than that recorded in Ex. 40:15, where reference was made to the “everlasting priesthood.” The term “everlasting” simply meant the duration of the age or dispensation in which they were made.

Finally, he would allude to one more thought. Did Christ and the apostles present this earth as a special object of attention or desire to the people of God? Now, if the “ancient land” was to be

filled up with the descendants of Abraham, then a great earthly attraction was presented. For one he objected decidedly to the moral influence of doctrine which would bind the affections to earth, and keep them in that directive bent. In conclusion, the speaker adverted to the blessed world they as Adventists were expecting, and exhorted his hearers to a prayerful and watchful preparation of mind.—(To be continued.)

Bunyan’s Preaching.

Of the humbling views of himself which he entertained, we have the following account from his own pen. This is the very spirit which under God, ensures success.

“But at first,” says Bunyan, “I could not believe that God should speak by me to the heart of any man, still counting myself unworthy: yet those who were thus touched would love me, and have a particular respect for me; and though I did put it from me that they should be awakened by me, still they would confess it, and affirm it before the saints of God. Wherefore seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then I began to conclude it might be so, that God had owned in his work such a foolish one as I; and then came that word of God to my heart with much sweet refreshment, ‘The blessing of them that were ready to perish is come upon me; yea, I caused the widow’s heart to sing for joy.’ Job 24:13.

“At this, therefore, I rejoiced; yea, the tears of those whom God did awaken by my preaching would be both solace and encouragement to me. I thought on these sayings, ‘Who is he that maketh me glad, but the same that is made sorry by me?’ 2 Cor. 2:2; and again, ‘Though I be not an apostle to others, yet doubtless I am unto you; for the seal of my apostleship are ye in the Lord.’ 1 Cor. 9:2. These things therefore were another argument unto me that God had called me to, and stood by me in the work.

“One instance of his usefulness is too remarkable to be omitted. He was to preach in a country village in Cambridge-shire; and the people being gathered together in the churchyard, a Cambridge scholar, and none of the soberest of them either, passing that way, inquired what the concourse of people was, it being on a week day; and being told that one Bunyan, a tinker, was to preach there, he gave a boy a two pence to hold his horse, saying, he was resolved ‘to hear the tinker prate;’ and so he went into the church and heard him. But God met him there by his word, so that he came out much changed, and for a long time he desired to bear no preacher but the ‘tinker.’ He became a sincere convert, and afterward himself an eminent minister of the gospel in the country.

“The character of Bunyan’s preaching took its coloring, in a great measure, from his own personal hopes and fears. At first his discourses were chiefly awakening and alarming; setting forth the curse of God that was upon men, because of sin.

“In this strain he continued to preach, ‘crying out against men’s sins, and their fearful state because of them,’ for the space of two years, when he happily attained a more joyful state of mind, the Lord giving him many sweet discoveries of his grace through Christ. ‘Wherefore now,’ he says, ‘I altered my preaching, (for still I preached what I saw and felt;) now therefore I did much labor to hold forth Jesus Christ in all his offices, relations, and benefits to the world, and did strive also to discover, condemn, and remove those false supports and props on

which the world doth lean, and by them fall and perish. On these things also I stayed as long as on the other.

"He was never satisfied unless he saw some good effected by his preaching. 'If I were fruitless,' he says, 'it matters not who commended; but if I were fruitful, I cared not who did condemn.'"

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, OCTOBER 9, 1847.

The Kingdom Within you.

BRO. HIMES:—There is one passage that is difficult for me to understand: "The kingdom of heaven is within you." Some of my brethren bring this to prove that the kingdom of heaven has been set up. I want you to send me your views on that scripture.

HUGH MCQUILLAN.

This text is found in Luke 17:21. It seems that the Savior had been "demanded of the Pharisees, when the kingdom of God should come?" They therefore admitted that it was future, and had not then come. Immediately the Savior answered the Pharisees, and said unto them, "The kingdom of God cometh not with observation" (*parateereesis*), or outward display: or as Wesley says, "with outward pomp": "neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is *within* you." There are seven different words in the New Testament which are translated "within." The word which is most commonly used, is "*en*." The word which is here used, is "*entos*," and occurs but in one other place (Matt. 23:26), where it is also rendered within. It is also defined by Donnegan, Pickering, and others, as "in, within, within reach of," "inside," "at this side," &c. This text is quoted to prove that the kingdom of God is in the hearts of his children, and consequently a spiritual kingdom. This conclusion we consider to be lame. For had the Pharisees inquired for a kingdom that was in their hearts, they would not have inquired when it would come. Again: it will be noticed that the Savior, in reply, directed his remarks to the Pharisees; and with such an interpretation, it would be asserting that the kingdom of God was in their hearts.—Now this could not be; for they were the enemies of Christ's kingdom. And yet the kingdom of God was within those Pharisees whom he was addressing; for the Savior thus asserts it, and we have seen that it is correctly translated. As we have seen that the kingdom of God was within them, and could not be in their hearts, it must be within them in a different sense. As the Savior could not have asserted that it was within each one of those wicked, hypocritical Pharisees individually, it follows that it must have been within them collectively, i. e., in the midst of those to whom he was speaking, or as Wesley and some others translate it, *among* them.

As we have seen that the kingdom of God could not be in the hearts of the Pharisees, in what sense could it be among them? A kingdom may be represented by its King, as well as by the territory; and in their midst he stood who "was born King of the Jews." It was therefore true that the kingdom of God was within the circle of Pharisees to whom he spake, even in the person of their King.

When the Savior had thus spoken to the Pharisees, in reply to their interrogation, he turned and "said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the

Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man: They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together."

From these remarks of the Savior we learn, that before the kingdom could be established under the whole heaven, its King must be rejected of the Jews, and suffer many things of them; that when he should come to reign, he would appear as apparent as the lightning, which is seen from one end of heaven to the other; and that at his coming there would be a division of those living, and whether they were found on the house-top, in the field, in the bed, or in the mill, one portion of them would be taken—caught up to meet him, and the other left, to be burned in the conflagration.

The question of the Pharisees, when the kingdom of God should appear, shows their expectation of its near appearing. Such an expectation was in accordance with the teaching of the Savior and the disciples, that the kingdom of heaven was at hand, and within the reach of the Jews. Christ was offered to the Jews as their Savior and king, and was rejected of them. Nothing is plainer than that for this rejection, they were rejected of him, their city destroyed, and they led into captivity. Now, if these judgments fell on them as the consequence of their rejection of the Savior, it follows that had they not rejected him, these judgments would not have followed, but contrawise, blessings. We cannot avoid the conclusion that, had the Jews accepted of Christ as their Savior and king, it would have restored them from dependence on the heathen nations, made of them a nation of kings and priests, and he would have reigned over them as their king; and that in view of this offer which was to be made to them, many of the promises in the Old Testament were conditionally made to the Jews, which, therefore, on account of their rejection, will never be fulfilled to them. To this conditional offer, we think the prophecy of Malachi particularly applies. That prophecy was "the burden of the word of the Lord to Israel." There God shows to the nation how he had elected Jacob and loved him; and had hated and rejected Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Thus God had chosen Israel, and made a covenant with them of life and peace, had bestowed on them unnumbered privileges, and surrounded them with his favor and protection. And yet they had abused their privileges, had been corrupted as a people, and had become indifferent to the God of heaven. They offered polluted bread upon the altar of God; and in asking wherein they

had polluted him, they pronounced his table contemptible. They had offered the blind for sacrifice, the lame and the sick,—offering to God what they would not offer to their governor; therefore God had no pleasure in them, and would not accept an offering at their hands. They had pronounced the table of the Lord polluted; they had snuffed at the service of the Lord, and pronounced it a weariness. Therefore God declared that if they would not learn, nor lay it to heart, to give glory unto his name, he would even send a curse upon them, and curse their blessings; would corrupt their seed, and spread dung upon their faces. They had departed out of the way, had caused many to stumble at the law, and corrupted the covenant of Levi; and so God made them contemptible and base before all the people, according as they kept not his ways, but had been partial in the law, and had wearied the Lord with their words. Therefore the Lord declared, 3:1,—"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." Has this portion of the prophecy been fulfilled? Has the messenger been sent to prepare the way before the Lord? It has been fulfilled as predicted by Malachi. Isaiah had previously given utterance to the same prediction: 40:3—"The voice of him that crieth in the wilderness, Prepare ye the way for our God." These predictions, the evangelist affirms, were fulfilled in John: Matt. 3:1-3, "In those days came John the Baptist, preaching in the wilderness of Judea."

John was sent as his fore-runner, saying, "Repent ye: for the kingdom of heaven is at hand;" "prepare ye the way of the Lord, make his paths straight;" "there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to unloose;" "bring forth, therefore, fruits worthy of repentance." Then the Savior followed, and the Spirit of God like a dove descended upon him: "and there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased." Our Savior then began "preaching the gospel of the kingdom of God, and saying the time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel." And he taught in their synagogues, being glorified of all, proclaiming "the acceptable year of the Lord." He himself preached the kingdom of God throughout Jerusalem and in the cities of Judea. Then he called his twelve disciples; and "sent them to preach the kingdom of God, and to heal the sick;" "and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand. But into whatsoever city ye enter, and they receive you not, go your way out into the streets of the same and say, Even the very dust of your city, which cleaveth to us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." "And they departed, and went through the towns, preaching the gospel, and healing everywhere." "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." And he commanded them that into whatsoever city they enter, and they were received, to heal the sick, and "say unto them, The kingdom of God is come nigh unto you." And Jesus himself received those that followed him, "and spake unto them of the kingdom of God," exhorting them to seek "first the kingdom of God and his righteousness," and said, "If I cast out devils by the Spirit of God, then the

kingdom of God is come unto you." The kingdom was therefore at hand for the Jews to accept or reject.

It was predicted of Israel's King, that when he should come, he would come upon an ass, and a colt the foal of an ass. Zech. 9:9—"Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon ass, and upon a colt the foal of an ass." In this very manner, and to fulfil the prophecy, our Savior came as their King, to give them the last opportunity which as a nation they would ever possess of regaining the kingdom. He sent his disciples into the village over against them; "and they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches of trees and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna, Blessed is He that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."—"Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." And when he was come into Jerusalem, all the city was moved saying, who is this! "And Jesus went into the temple and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple."

Thus our Savior came as their King to give them again the kingdom, which had been preached as at hand, and the multitude were willing to receive him as their King, and hailed him as such. This homage our Savior accepted and admitted it to be his: for when "some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples;" "He answered and said unto them, I tell you, if these should hold their peace, the stones would immediately cry out." But the builder rejected the head-stone of the corner: he came unto his own, and his own received him not. The chief priests and the elders of the people came to him and said, "By what authority doest thou these things? and who gave thee this authority?" "And they sought how they might destroy him." They would not have this man to reign over them; notwithstanding his miracles, they believed not on him. John 12:38-41—"That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory and spake of it."

Accordingly, when they had thus rejected Christ, as "he beheld the city he wept over it, saying, If thou hadst known even thou at least in this thy day the things which belong unto thy peace! but now are they hid from thine eyes: for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles [the seven times] are fulfilled." "Fill ye up the measure of your

"The act of observing, or remarking,—observation—observance—a superstitious observance."—DONNEGAN.

fathers." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Thus did the Jews shut up the kingdom of heaven against men, and neither went in themselves, nor suffered those who were entering to go in; they took our Savior and cast him out of the vineyard and killed him. Then the Lord of the vineyard slew those wicked husbandmen, and gave the vineyard to others. The kingdom of God was taken from them, to be offered to them no more, and the Romans fulfilled upon that stiff-necked race, all that Moses and our Savior had predicted: they were scattered among the heathen, their land laid desolate, and their cities waste.

The Jews did not abide the day of his coming, nor stand when he appeared. He sat as a refiner and purifier of silver, to purify the sons of Levi, and to purge them as gold and silver, that they might offer unto the Lord an offering in righteousness. He was that prophet, like unto Moses, that the Lord their God had promised (Deut. 18:18, 19) to raise up to them from among their brethren, whom they were to hear when he should speak the words of the Lord, in all things whatsoever he should say unto them. And it should come to pass, that every soul which would not hear that prophet, should be destroyed from among the people. (Acts 3:23.) Then began a new dispensation; and had the Jewish nation consented to have become purged from their transgressions, their counsellors would have been restored as at the first, and their judges as at the beginning; and then should the offerings of Judah and Jerusalem have been pleasant unto the Lord, as in the days of old, and as in former years. Had the mass of the nation then turned to the Lord, all who refused to hear Christ would have been destroyed, and the nation would have been perpetuated; but as they rejected him, those only who feared the Lord will be his, in that day when he shall make up his jewels. God then came near to them in judgment, and was a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those who oppressed the hireling in his wages, the widow, and the fatherless, and that turned aside the stranger from his right, and feared not God. But God is the Lord; he changeth not; and therefore the sons of Jacob were not then consumed. He still bore with them, even as he had borne with them from the days of their fathers, when they had gone away from his ordinances, and had not kept them. Had they returned unto the Lord, he would have returned unto them. But they insulted the Lord in asking, "Wherein shall we return?" and "Wherein have we robbed thee?" And yet they robbed God in tithes and offerings, even that whole nation; and therefore they were cursed with a curse. Had they brought all their tithes into the storehouse, and proved him therewith, he would have opened to them the windows of heaven and poured them out a blessing, so that there would not have been room enough to receive it. And he would have rebuked the devourer for their sakes, so that the fruits of their ground should not have been any more destroyed; neither should their vine cast her fruit in the field before her time; and all nations should call them blessed; for they should be a delightful land, saith the Lord of hosts.

But their words were still stout against the Lord. They said it is vain to serve God; and, what profit is it that we have kept his ordinance, and that we have walked mourn-

fully before the Lord of hosts? They called the proud happy, they that worked wickedness were set up; and they that tempted God were delivered. But they would not hearken unto the Lord. Jesus came, and offered to them his grace; but they refused. Therefore the kingdom was taken from them, and given to a nation bringing forth the fruits thereof.

There were then a few in Israel that feared the Lord, and spake often one to another: and the Lord hearkened and heard it, their names were recorded in the Lamb's book of life, a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. Not only those among the Jews, but from thenceforth the name of the Lord was to be great among the Gentiles; and in every nation he that feared God and worked righteousness, was to be accepted of him. And in the day when the Lord of hosts shall make up his jewels, they shall be his, and he will spare them as a man spareth his own son that serveth him. Then it will be known who of all the generations of the earth have feared God, and who have feared him not. Then the Israel of God will return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not; for that day which cometh will burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, and that it shall leave them neither root nor branch; but unto those who fear the name of the Lord shall the sun of righteousness arise with healing in his wings; and they shall go forth and grow up as the calves of the stall, and shall tread down the ashes of the wicked under their feet.

Thus the Jews fell to a level with the heathen nations about them, and were no more, as Jews, the children of God. The middle wall of partition was broken down, and there was henceforth no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. They were now to be Jews, who were such inwardly; and circumcision was to be of the heart, in the spirit: whose praise is not of men, but of God. They were not to be all Israel who were of Israel: but the blessing of Abraham was to come on the Gentiles, through Jesus Christ. Abraham was to be the father of all them that believed, not of the Jews only, but of all who should be of the faith of our father Abraham; for if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. And they who should be the heirs of the kingdom, are to be the redeemed out of every nation, and kindred, and tongue, and people, who will reign upon the earth, when Christ shall have judged the quick and the dead at his appearing and kingdom: for when God shall have accomplished to scatter the power of the holy people, (Dan. 12:7.) all the things spoken of in the book of Daniel will be finished; the Son of Man will then send forth his angels and gather his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. He will also gather out of his kingdom all things that offend, slay those of his enemies who would not that he should reign over them, restore the earth to its Eden state, and give the kingdom to Israel—the saints of the Most High, who shall possess the kingdom for ever, even for ever and ever. Then the kingdom of this world shall have become the kingdom of our Lord and his Christ. And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

✠ The brethren in Derby Lane, Vt., desire Eld. P. Powell to make them a visit.

God's Judgments.

(Continued from our last.)

In 1649, the plague "carried off 200,000 people in the southern provinces of Spain."

In 1654, a general fast was appointed in Connecticut, one reason assigned for which was, "the mortality which had been among the people of Massachusetts." In this year, "the plague appeared in Chester, in England." "At the same time, the disease was raging in Turkey, in Presburg, and in the city of Moscow, it is alleged, perished 200,000 inhabitants."

In 1655, the plague was more general in Europe. It prevailed in Sardinia, Malta, Leyden, Amsterdam, and Riga,"—deaths in those cities were 35,000.

In 1656, the same disease invaded Naples, Rome, Genoa, Candia, Benevento, and most of the Neapolitan territories. In the city of Naples perished two thirds of its inhabitants, and in Benevento, a greater proportion. In Naples, but 50,000 survived out of 240,000. "In the Neapolitan territories, 400,000 died; in Benevento, about 9000 died—500 survived; in Rome, about 10,000 died; in Genoa, 80,000 died, and 14,000 survived; in Riga, 900 died; and in Thorn, 8200.

In 1663, a malignant disease seized the inhabitants of the Venetian territories, and 60,000 perished. The country, at the same time, was overrun by innumerable small worms."

In 1665, "London lost upwards of 68,000 inhabitants by the plague."

In 1666, "a tremendous hurricane tore up a thousand trees in Nottingham forest, and fifty houses in one village, seven only were left standing. In this tempest fell hail-stones as large as hens' eggs."

In 1667 prevailed famine and epidemic diseases, and an earthquake demolished a great part of Teflis, the capital of Georgia, and four villages, with the loss of 30,000 lives."

In 1668, "in New York, the epidemic was so fatal, that a fast was appointed in September, on that account."

In 1678, "on the 12th of January, occurred a most extraordinary darkness at noon."

"The winter of 1683-4 was the coldest that could be recollected by the oldest men living. Trees of large size split with the frost."

"The year 1683 was also remarkable for general sickness in Connecticut."

In 1686, "a meteor was seen at Leipsic, on the 9th of July, which was stationary seven minutes at the height of thirty miles."

In 1693, Jan. 10th, "happened a most terrible earthquake in Sicily and Naples." By it "many towns were laid in ruins, and 60,000 people perished. During the convulsion, a fountain discharged its water as red as blood." "Most dreadful storms marked the same year; one in America, on the 19th of October, was memorable for its violence."

In 1697, in "Fairfield, Ct., a mortal disease raged, which was so general, that persons could hardly be found to tend the sick, and bury the dead."

"In 1701 Toulon lost two thirds of its inhabitants by the plague, and the Levant was severely affected about that time."

"In Dec., 1705, were many most violent tempests and inundations. The tide rose in the Loire, in France, twenty-five feet beyond its usual height. Half of Limerick, in Ireland, was laid under water."

In 1709, in Dantzick, 25,000 persons died of the plague. "On the 11th of August an offensive mist was observed, like a thick cloud, but of short duration." "Its color was that of the effluvia from the effervescence of the oil of vitriol, with oil of tartar, a blackish yellow."

In 1710, the disease appeared in Sweden; 30,000 persons perished by it in Stockholm; and other parts of the kingdom did not escape. Historians relate, that in the latter part of the last (17th) century, and beginning of the present, (18th) the sweating sickness, and great plague in Sweden destroyed several hundred thousand lives, in consequence of which, Sweden is less populous than formerly."

"In 1711, Copenhagen lost 25,000 citizens by the same malady."

"In 1716, "in America, the 21st of October, (old style) was so dark, that the people used candles. Lima, the same year, was shaken by an earthquake."

In 1717, "in America, the winter was terribly severe, and remarkable for prodigious storms of snow." One hundred sheep were buried to the depth of sixteen feet on Fisher's Island, in Long Island Sound, where they remained twenty-eight days. When dug out, two were alive, and recovered. This was the greatest snow storm known in America.

"In March, 1719, an immense meteor [asse]l the heavens, illuminating the earth, and bursting with a tremendous report. Its diameter was calculated by Dr. Halley at a mile and a half. At this time the plague appeared in Aleppo, and carried off, by report, 80,000 people."

"In October, 1720, fire arose out of the sea near Terceira, one of the Azores, and a small island arose."

In 1723, Feb. 24th, (old style) was "a mighty tempest, which is recorded among the memorabilia of America. The wind blew violently from the southward, then veered suddenly to the eastward and northward, bringing in a tide which rose two or three feet over the Long Wharf in Boston, and overflowed all the lower part of the town, and doing immense damage."

In 1727, Oct. 29th, "happened one of the most extensive and violent earthquakes ever known in America."

In 1732, "Lima, in South America, was shaken by an earthquake; a shock was experienced also in England; and in November, the same was experienced in Canada and New England. On the 9th of August happened a remarkable dark day."

1734 "was noted for meteors." In June, "a ball of fire passed through two opposite windows of a steeple, at Air, in Scotland, broke one end of the bell joist, and descended to the earth." A boy in the neighborhood "was killed by another ball of fire."

"In 1735 or '36, three or four thousand people of the Orkney Islands perished by famine." The throat distemper appeared in New England, as a "plague among children," "almost stripping the country of" them, very few of whom escaped. "Many families lost three or four children—many lost all."

In 1736, "the plague made terrible havoc in Egypt—authors relate that Cairo lost 10,000 persons in a day."

In 1737, in October, "a storm or hurricane in the East Indies destroyed 20,000 vessels of different sizes, and 300,000 people."

In 1743, a dreadful plague raged "at Calabria, Reggio, and especially at Messina, in Sicily, where perished 46,000 inhabitants out of 72,000." "At the same time, New York was severely afflicted by the bilious plague, where died in one season, 217 of the inhabitants—a considerable number for the population at that day."

In 1746, "an earthquake laid Lima and Calao in ruins." In four months the shocks "amounted to 450."

In 1744, "in the West Indies, a tremendous hurricane laid waste the islands."

"In 1748, a fast was appointed in Massachusetts, on account of the drought."

In 1750, "the plague carried off 30,000 people in Fez, and one third of the inhabitants of Tangiers."

In 1751, March 7th, a most dreadful tempest at Nantes, in France, destroyed sixty-six ships, with 800 lives. On the same day, a tempest at Jamaica did damage to the amount of a million of dollars. A storm at Cadiz, on the 8th of December, destroyed 100 sail of shipping. "In this year Constantinople lost 200,000 inhabitants by the plague."

"In 1754 was a great eruption of Vesuvius, which lasted several weeks, and violent earthquakes in England, Constantinople, Amboyna, in the Eastern Ocean. The heavens appeared to be in a flame, and Egypt, which rarely feels earthquakes, was severely shaken, and 40,000 of the inhabitants of Cairo perished in the ruins of two thirds of the city."

(To be continued.)

Correspondence.

Letter from Bro. John T. Sweet.

Dear Bro. Himes:—In reading the letter of the "Herald" to its kinsman, the "Advocate," I notice these words: "If I had written or believed that the dead are nothing, that death is the extinction of all being, it would doubtless follow that none could be really raised; for where there is nothing, no being to raise, there can be no resurrection. Something must exist, in order to have a resurrection of something; and if it does not now exist, it must be created; or none can be really raised." &c. Now I confess this is good logic, but I wish to inquire, why is allusion had to such a belief? Does it mean to intimate that this is the doctrine of the "Advocate?" for so I am inclined to understand it. "If it does, I wish to say, that I have never found anything like this since I became one of its readers; but I have seen, I think, that there is no difference between them on this point. In this quotation we have an instance, 'I believe, and have written, the really dead will be really raised.' I believe with you both on this point. Now I wish to inquire, what do you consider is really dead, the body, or the conscious being which leaves the body at death? Now, brother, be candid, and do not dodge. If it is the body, then I ask, is it not clear that the really dead, which are really raised, are really unconscious while really dead? for you have never written that the conscious being which never dies is raised from the dead, and I trust you never will. Now, the "Advocate" and its friends have contended, that the body, which is unconscious in death, will be restored when the spirit that raised up Jesus from the dead shall quicken it. Rom. 8:11. We do not see how the resurrection of that body can be made to depend upon the existence of a conscious being in hades, when it is said that Christ is the resurrection and the life, and that he will raise from the dead them that believe in him. Verily I say unto you, the hour is coming, and now is, when the dead (mark this, the dead which all admit to be unconscious) shall hear the voice of the Son of God, and they that hear (although previous to their hearing his voice they were dead; their reason dormant in the graves) shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself." &c. John, 5:25, 26. But to show that this refers to the really unconscious dead that are in their graves, read the 28th verse: "Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth." Now here it is shown that the senses are dormant in the grave, but are quickened by the power of God, and made to hear the voice of the Son, and come forth to life from death. And I ask, what account is made here of the conscious being in hades, being the dead that are in the graves, and coming forth to life. But that which lives in hades (if there be such a place as you have represented) is never raised really, because never really dead. Now, brother, is it not clear that our senses of hearing, seeing, feeling, &c., are dormant while we are in the graves? And although there may be ten thousand conscious beings in existence in hades, that it will avail us nothing. But when the Son of God calls, our dormant senses awake, and we come forth to life. For let it be understood that they that are in their graves, and not in hades, are those who hear his voice, and come forth to life. Then here is something to be really raised from the dead; which was once created and had life; but having lost its life, goes back to the dust from whence it came; not gone to nothing, but to dust—subjected to vanity—but subjected in hope. In hope of what? In hope that itself, the creature that was created, shall be liberated from the bondage of corruption, into the freedom of the glory of the children of God. Rom. 8:20, 21. We that have the first fruits of the spirit, groan for the adoption, that is, the redemption of that body that was created; but because of sin was subjected to vanity, in hope of redemption. (v. 23.) How is this redemption to be brought about? Is it through our spirits, that exist in hades? Read v. 11: "For if the spirit of him who raised up Jesus from the dead dwell in you, (that is, now while you live) he who raised up Christ from the dead will make even your mortal bodies alive through his spirit which dwelleth in you." Now we see by what spirit our mortal bodies are made alive. Is that the conscious, organized spirit which goes to hades? If not, that which is in hades is useless, and is not worth naming in the resurrection; for we see our

mortal bodies alive, and nothing more is said—the resurrection is completed when this mortal puts on immortality.

Will you please to give this a place in your columns, and oblige your brother,

JOHN T. SWEET.

Providence (R. I.), Sept. 27th, 1847.

Letter from M. R. Chapman.

Dear Bro. Himes:—For nearly five years I have been a firm believer in the speedy and literal coming of Christ; and the prospect to me is still glorious. It truly is a blessed hope; and I feel we shall soon realize the consummation of it. Our salvation is now nearer than when we first believed. The Lord is now emphatically at the very door,—he may come this present fall. Who of us are ready? O, how many there are who profess to be looking for their coming king, that are not ready! Worldly cares engross their attention. Our blessed Saviour saw that this would be so, and hence the admonition, "Take heed, watch lest your hearts be overcharged with the cares of this life, and that day overtake you as a thief." But where are many of those that once were watching? Alas! they have made shipwreck of their faith; and when the Master comes, will they not be weighed in the balance, and found wanting?

My heart was pained of late to hear the fact that Elder C—, of the town of Sennett, this State, once an Advent minister, had become chaplain in a lodge of Odd Fellows, and no longer preaches the coming of Christ. Other brethren of that place have also joined. O, my soul! does this look like keeping unspotted from the world? If Jesus should come while these persons were assembled in that unholy throng, would he say, "Well done!" Let their own consciences answer. Peter says, "Better never to have known the way of life, than, after ye have known it, to turn from the holy commandment once delivered unto you." May God's Spirit so alarm all who have turned traitors to our coming King, as to cause them again to enlist.—And let it be for life. O, remember Lot's wife. Peter again says that these last days will be perilous times; and we find it even so. But I thank God that while so many have gone back, some are awake, and, like wise virgins, are trimming their lamps, expecting soon to meet the Bridegroom.

As we visit various towns and counties, we find in most all places some who love the truth; and when they see the evidences of the soon coming of Christ, by the light of God's word, rejoice at the prospect of speedy deliverance. Such, I believe, will be caught up to meet the Lord in the air, when he comes to make up his jewels. On a late visit to my native town, we found the people prejudiced against the doctrine. They listened, however, to the truth as Mr. C. read it from the Bible; prejudice was soon removed from some minds, and before we left that place, I had the pleasure of hearing several of my relatives (among whom was my beloved father) testify to their belief in the doctrine; and are now subscribers for the "Herald." And now, in that town, where, a few weeks since, no lecture had ever been heard on the subject of our glorious hope, there are those who will advocate the doctrine. I trust, until the Savior comes. To the great name of God be all the glory. But the pastor of the Baptist Church in that place, said to us, (as many others do,) "I have no confidence in the theory." O, what responsibility rests on such watchmen, who publicly declare they have no confidence in the speedy coming of him whose right it is to reign on this earth! If they were not willingly ignorant, it would almost seem, they would see signs that speak in language too plain to be misunderstood, that the end of all things is at hand. But the Lord says by the mouth of the prophet, "My watchmen are drunk; they will not warn the people that the sword of the Lord is coming." He therefore calls upon them to howl and cry in that day when he sweeps their refuges of lies to the four winds. If possible, may the Lord have mercy on some of them before he ariseth to shake terribly the earth! May the faithful watchmen on the walls gird on the armor anew, and cry louder and more earnestly, for soon Jerusalem will be made a praise in the earth.

The Lord still bless you, Bro. Himes, in your laborious duties of feeding the flock, who are now scattered in different parts of the earth, but soon will be gathered into one fold: You have the prayers of all the faithful in Christ Jesus, and soon I expect to see you crowned with the Apostle Paul in God's everlasting kingdom. Amen. Even so, come, Lord Jesus, come quickly." My love to all

the saints. Yours, expecting deliverance soon,

MARY R. CHAPMAN.

Syracuse (N. Y.), Sept. 26th, 1847.

Letter from Bro. B. Morley.

Bro. Himes:—I was much interested and quickened to watchfulness, by Bro. Jones' article on Dan. 8th and 9th, in a late number of the "Herald." If we are seeking first the kingdom of God and his righteousness, suffering as we do, affliction, rebuke, and reproach for the kingdom's sake—how can we refrain from crying, in the language of inspiration, "How long the vision!" "How long to the end of these wonders!" "How long, O Lord, holy and true," before thou wilt avenge the blood of thy martyrs on them that dwell on the earth? How few there are who now tremble at the word of the Lord—or solemnly meditate upon the terrors of that day which shall be revealed by fire. From my heart I can say, I do believe "Jesus of Nazareth" will come about the year of our Lord, 1847. It seems to me we are shut right down to the present time, and more so than ever before. If we do not now watch continually, we may be taken unawares.

While some have become heated in controversy, and have written bitter things, I have feared they had forgotten these words:—"GRUDGE NOT ONE AGAINST ANOTHER, BRETHREN, lest ye be condemned." May those who have thus, or otherwise, brought guilt upon themselves not rest until they are at peace with God and man.

No one should allow himself to "take thought" (or be careful and fearful) about the cause. Our Master has taken us all—no exceptions—from the condition represented by the "idlers," and sent us forth to labor in his vineyard. Some are appointed to dig and weed, some to prune, and some to gather fruit. But we are all "penny-a-day" laborers. (See Matt. 20:1.)

Now if we all keep down, faithfully applying ourselves at the post of duty, (which is in the sight of God, a post of honor,) seeking to be greatest by being servant to all, the Master will oversee the vineyard, and we shall be happy in the appointed reward, when the "evening" of our service shall have come.

BETLER MORLEY.

Cleveland (O.), Sept. 26th, 1847.

Letter from W. B. Stratton.

Bro. Himes:—Having been a diligent seeker for the truth for four or five years, with prayer and sincerity, if I have not got the truth now, with many other brethren, in regard to some points, I shall despair of ever getting it. One point which I refer to is the future state of the wicked. Our brethren tell us that the word "punishment," used in Matt. 25:46, means cut "off"; but I never should have thought of such a thing if I had never read it. But suppose the wicked are cut off, does this prove extinction of being? And if so, what shall we do with the righteous, who are cut off? Ezek. 20:3. But I think we shall find from Prov. 1:22, what the wicked are cut off from—the earth! Again: It is said that all the wicked shall become chaff, and the wind will carry them away, and no place be found for them, (literal.) But do they believe in the annihilation of the earth? If not, what means Rev. 20:11—"The heavens and earth fled away; and there was found no place for them?" Again: It is said that David, when he got so full of the blessed spirit in the sanctuary of the Lord, saw the dreadful end of the wicked. But I think it is not so dreadful, after all, if their end was extinction of being. But if it be so, what shall we do with what Balaam said of the last end of the righteous? See also Psal. 37:37.

Again: It is said that the devil is not immortal. Very well. If the devil has existed six thousand years without immortality, may not the wicked also live that length of time without it in the world to come?

It is said by some that the devil is to be annihilated. I think not; for how can that be, and be tormented day and night for ever and ever? (Rev. 20:10: 21:8;) which is the second death. Bro. Himes, on this point I believe you have the truth. We will remember the history of the rich man. Yours, looking for the promise made unto the fathers.

W. B. STRATTON.

Manchester (N. H.), Sept. 4th, 1847.

ELD. J. J. PORTER.—We are pleased to give the following notice of our faithful and beloved Bro. P. May the Lord speedily restore his health.

Dear Bro. Himes:—Our beloved Bro. Porter has at length closed his valuable labors among us

in Buffalo. His health,—which for some time has admonished him that his labor, in this part of the land at least, was fast closing up,—began, with the appearance of fall weather, to fail very perceptibly, and has induced him to seek, in a more southern latitude and milder climate, a home among his early friends and relatives. Bro. P. came among us in January, 1844, and has remained with us, with but a few weeks' intermission, for nearly four years; and his leaving us will leaving a blank here not easily filled, though I pray it may prolong his days. He was a great blessing to the church in this place, and had their fervent love, obtained only by the faithfulness and self-sacrificing spirit ever manifested by him. He could say most emphatically, that he had not coveted any man's gold or silver,—that he had sought not to commend himself, but to preach the gospel of our Lord and Savior. And his mission among us has closed in the brightness of that gospel, the fruits and rich reward of which I hope he will reap in the kingdom of God. Our prayers follow him, that God in mercy may restore his health, and save his life among men till the Kingdom shall come. But should it be otherwise, we know that his labors of love will be rewarded in "glory our home." We are now without a minister. God grant that the place may be filled by one as faithful as he that has left it, and that his labors here may be blessed to the promotion of peace and love with us in the gospel, is our sincere prayer. Bro. P. has gone to Philadelphia, Pa. Yours, in hope of truth,

H. TANNER.

Buffalo (N. Y.), Sept. 27th, 1847.

J. P. G. AVERELL writes from Middletown, Ct., Sept. 28th, 1847:

Dear Bro. Himes:—I assure you the "Herald" has been a blessing to us, and I praise the Lord that he has given you a disposition to look after the poor of the flock. May the Lord bless and prosper you in your arduous labor of love, and may you reap a rich reward at the resurrection of the just, is the prayer of your unworthy brother and sister.

OBITUARY.

Blessed are the dead who die in the Lord."

DIED, at Sugar Hill, N. H., Sept. 27th, of typhoid fever, Sister ANN ELIZA JEWELL, aged 25, daughter of Caleb and Susan Wells, and wife of Bro. Ebenezer Jewell, of this place. By this sudden and unexpected death, a large circle of relatives and friends have been called to mourn the loss of a beloved companion in life, and an affectionate daughter and sister.

Sister J. had been for some years past a firm believer in the Advent near. The blessed hope of soon seeing Jesus, and being made like him, enabled her to bear with great composure of mind her short but distressing sickness, causing her in her last moments to triumph in hope of a glorious resurrection at hand. The church in this place with whom the deceased has been so long associated, has sustained a great loss. Our sister was one of the most gifted in the church. Often have the hearts of the children of God been gladdened by her sweet songs of praise, spirited exhortations, and fervent prayers. But we sorrow not as those who have no hope. For as Jesus died and rose again, so also them that sleep in Jesus will God bring with him. Her funeral was attended by quite a large assembly of friends, who came to weep with those that weep, and to sympathize with those who are called to mourn the loss of a near and dear friend. And as we lowered the remains of our once beloved sister into the silent tomb, we raised our voices and sang,—

"I would not live always; no—welcome the tomb;
Since Jesus has lain there, I dread not its gloom;
There sweet be thy rest, till he bid thee arise,
To hail him in triumph descending the skies."

W. H. E.

Dear Bro. Himes:—I have the sad news to convey to you, of the death of my only son, ISAAC OSLER GATES, who was buried on the 26th of September, in the town of Lee, N. H.—He died at the age of 18 months and 11 days, of cancer and dysentery, after a sickness of about three weeks.

This to us has been a heavy stroke indeed.—But we have tried to profit by it, in learning a lesson that we could not otherwise have learned. We now sorrow, but not as those who have no hope. O how this affliction makes us love the resurrection and coming of Jesus Christ, when that little son, that we have laid away in the silent grave to await the trumpet's sound, shall come forth, no more to endure pain, and sickness, and death, but to eternally bloom with immortality in the kingdom of God.

Pray for us, that we may finish our course, and meet him in glory.

I. R. G. DIED, at Roxbury, Mass., on Sunday last, the 3d inst., of dysentery, SARAH, wife of Bro. N. A. APOLONIO, aged 28 years. There are but few whose lives give stronger evidences of genuine piety, than that which Sister A. furnishes to those who knew her. And her death, like her Christian life, affords to those who mourn her loss a joyful satisfaction, that she has gone "to be with Christ," which is far better than an existence in a world of sin and death.

Miscellaneous.

"THE SUMMER IS ENDED."

Yes, "The summer is ended." The season of decay and death is here. The leaf begins to fall. The verdure of the fields and forests begins to fade. The trees are preparing to lay aside their foliage. Ere long the forest will be arrayed in its coat of many colors, and then be divested of all its clothing. The sun is casting a longer shadow. The night encroaches upon the day. We hear no more of burning heats. There is a refreshing coolness in the morning air. It is pleasant now to labor. Work does not weary as it did. Ah! yes, it is even so; "The summer is ended."

"The summer is ended." Then let us be thankful for its mercies. Every season brings blessings in its train, and bears witness to the goodness of a gracious God. Every season, therefore, as it passes away, demands our tribute of praise to the Great Author of all good. The summer of 1847 has been one of peculiar blessing. A kind Providence has watched over the earth, and with timely rain and sun has matured such an abundance of agricultural riches as the earth probably never saw. Never, at least, on these western shores, has the eye rested on such extensive fields of grain, such noble corn, and such a prospect of esculents. What charming pastures clothed with flocks; what smiling valleys covered with corn! "They shout for joy, they also sing." Let us eat, and give God thanks. "The summer is ended." And we are still alive. No desolating plague, no destructive pestilence, no wasting fever has visited our shores. The immigrant, it is true, has suffered as tongue can never tell, but it has not come nigh us. It has been a season of general health. Death, it is true, has not paused in his work. The diseases of the season have not been idle. Nor have they been more diligent than ordinarily. It has been a summer of much health, and consequent happiness. God be praised!

"The summer is ended." But its sun has not gone down in gloom. It has set in radiance. Our farmers, our merchants, our tradesmen, our artisans, our laborers, have all been fully occupied, and amply rewarded for their labors. Our ships and smaller craft have whitened the sea, and brought home a rich return to their owners. Seldom have we known a summer of such great prosperity. The lines have fallen unto us in pleasant places. We have been blessed in basket and store. The God of summer let us praise.

"The summer is ended." And with it are ended the lives of many a friend, and lovely companion, and fellow-pilgrim. Many who began the bright season with us, are now sleeping their last sleep. The whistling winds and howling tempests of the season of storm, will not disturb the deep repose into which they have fallen. The rustling of the withered leaf, and the chill autumnal blast will fall upon their ear no more. Man goeth to his long home, and the mourners go about the streets. We all do fade as a leaf. All flesh is grass, and the goodness thereof as the flower of the field. The grass withereth, the flower fadeth. The grave is our common home.

"Princes! this clay may be your bed, In spite of all your towers; The tall, the wise, the reverend head, Must lie as low as ours."

Where are the venerable forms of O'Connell and Chalmers now? Where the wealthy Stuyvesant? Where the honored Wright, so recently a sanguine candidate for the people's highest gift? Gone, all gone! And so must we. We must all stand before God. "Prepare, my soul, to meet him."

"The summer is ended." Ah! to how many in the world of spirits is this a thought of anguish! They had a summer season once, but it is gone; a harvest-day, but they slept it away. And now their unavailing cry is heard—"The harvest is past, the summer is ended, and we are not saved!" Our summer is not yet gone. We have a harvest yet to reap. Let us work while it is day. The night cometh. The winter is at hand.

N. Y. Evangelist.

WELCH ELOQUENCE.

The following extract is from CHRISTMAS EVANS' sermon, entitled, the "Triumphs of Calvary," founded upon Isaiah 63:1-6—"Who is this that cometh from Edom," &c. &c.

"After the prophets of ancient times had long gazed through the mists of futurity, at the sufferings of Christ, and the glory that should follow, a company of them were gathered together on the summit of Calvary. They saw a host of enemies ascending the hill, arrayed for battle, and most terrific in their aspect. In the middle of the line was the Law of God, fiery, and exceedingly broad, and working wrath. On the right wing, was Beelzebub with his troops of infernals; and on the left Caiaphas with the Jewish priests, and Pilate, with his Roman soldiers. The rear was brought up by Death, the last enemy. When the holy seers had espied this army, and perceived that it was drawing nigh, they started back, and prepared for flight. As they looked around, they saw the Son of God advancing with intrepid step, having his face fixed on the hostile

band. 'Seest thou the danger that is before thee?' said one of the men of God. 'I will tread them in mine anger,' he replied, 'and trample them in my fury.' 'Who art thou?' said the prophet. He answered, 'I that speak in righteousness, mighty to save.' 'Wilt thou venture to the battle alone?' asked the seer. The Son of God replied: 'I looked, and there was none to help; and I wondered there was none to uphold; therefore mine own arm shall bring salvation unto me; and my fury, it shall uphold me.' 'At what point wilt thou commence thy attack?' inquired the anxious prophet. 'I will first meet the Law,' he replied, 'and pass under its curse; for lo! I am come to do thy will, O God. When I shall have succeeded in the centre of the line, the colors will turn in my favor.' So saying, he moved forward. Instantly the thunderings of Sinai were heard, and the whole band of prophets quaked with terror. But he advanced undaunted, amidst the gleaming lightnings. For a moment he was concealed from view; and the banner of wrath waved above in triumph. Suddenly the scene was changed. A stream of blood poured forth from his wounded side, and put out all the fires of Sinai. The flag of peace was now seen unfurled, and consternation filled the ranks of his foe. He then crushed, with his bruised heel, the old serpent's head; and put all the infernal powers to flight. With his iron rod he dashed to pieces his enemies on the left wing, like a potter's vessel. Death still remained, who thought himself invincible, having hitherto triumphed over all. He came forward, brandishing his sting, which he had whetted on Sinai's tables of stone. He darted it at the Conqueror, but it turned down, and hung like the flexible lash of a whip. Dismayed, he retreated to the grave, his palace, into which the Conqueror pursued. In a dark corner of his den, he sat on his throne of mouldering skulls, and called upon the worms, his hitherto faithful allies, to aid him in the conflict; but they replied—"His flesh shall see no corruption!" The sceptre fell from his hand. The Conqueror seized him, bound him, and condemned him to the lake of fire; and then rose from the grave, followed by a band of released captives, who came forth after his resurrection, to be witnesses of the victory he had won."

"THOU GOD SEEST ME."

"When my spirit was overwhelmed within me, then thou knewest my path." (Ps. 139:3.)

My God, whose gracious pity I may claim, Calling thee "Father"—sweet, endearing name! The sufferings of this weak and weary frame, All, all are known to Thee.

From human eye 'tis better to conceal Much that I suffer, much I hourly feel, But oh, this thought does tranquilize and heal, All, all are known to Thee.

Each secret conflict with indwelling sin, Each sickening fear I ne'er the prize shall win, Each pang from irritation, turmoil, din— All, all are known to Thee.

When in the morning unrefreshed I wake, Or in the night but little rest can take, This brief appeal submissively I make— All, all is known to Thee.

Nay, all by Thee is ordered, chosen, planned, Each drop that fills my daily cup, Thy hand Prescribes for ill none else can understand— All, all is known to Thee.

The effectual means to cure what I deplore, In me thy longed-for likeness to restore, Self to dethrone, never to govern more— All, all are known to Thee.

And this continued feebleness—this state Which seems to unnerve and incapacitate, Will work the cure my hopes and prayers await— That cure I leave to Thee.

Nor will the bitter draught distasteful prove, While I re-call the Son of Thy dear love; The cup Thou would'st not for our sakes remove, That cup he drank for me.

He drank it to the dregs—no drop remained Of wrath, for those whose cup of woe he drained; Man ne'er can know what that sad cup contained— All, all is known to Thee.

And welcome, precious, can His Spirit make My little drop of suffering for His sake; Father! the cup I drink, the path I take— All, all is known to Thee. Ibid.

THE SABBATH.

The command to man to keep Sabbath on the seventh day, after having first worked six days, was first given after the exodus from Egypt, on the occasion of gathering manna, which they were required to gather six days, and then rest one day; but they were commanded to keep Sabbath because God had delivered them from Egypt, and to keep Sabbath on the seventh day, because God rested on the seventh day from his work; yet from creation the first day of the week was the Sabbath, and seventh day with God from the creative word. The Sabbath was to be observed by the Israelites in Canaan on the seventh day, as a sign, throughout their generations, and no

longer, which was till Christ should come—who abolished the law—it was done away by a better covenant going into force—we are no longer under the law, or schoolmaster—it was only added because of transgression till the seed should come. We find in the New Testament, all the main features of the Old, except the seventh day Sabbath, when Christ came and established the new covenant; we are to obey that, which teaches us to love God with all our hearts, &c., and to love our neighbor as ourselves. The Sabbath included in the old covenant was then done away, and the "able ministers of the New Testament" followed the teachings of the Spirit of God, in ceasing from keeping the Sabbath which was not before the exodus made for man; and they assembled on the first day of the week and worshipped and broke bread in commemoration of the resurrection of Jesus Christ on the first day of the week, which was called "the Lord's day," in contradistinction from "the Sabbath of the Lord thy God."

THE LOSS OF THE FIRST-BORN.

We have read of a young mother who had newly buried her first-born. Her pastor went to visit her, and, on finding her sweetly resigned, he asked her how she had attained such resignation. She replied, "I used to think of my boy continually—whether sleeping or waking—to me he seemed more beautiful than other children. I was disappointed if visitors omitted to praise his eyes, or his curls, or the robes that I wrought for him with my needle. At first I believed it the natural current of a mother's love. Then I feared it was pride, and sought to humble myself before Him who resisteth the proud. One night in dreams, I thought an angel stood beside me, and said, 'Where is the little bud thou nursest in thy bosom? I am sent to take it away! Where is thy little harp? Give it to me! It is like those which sound the praise of God in heaven.' I awoke in tears; my beautiful boy drooped like a bud which the worm pierces; his last wailing was like the sad music from shattered harp-strings; all my world seemed gone; still, in my agony I listened, for there was a voice in my soul, like the voice of the angel who had warned me, saying, 'God loveth a cheerful giver.' I hid my mouth in the dust, and said, Let thy will be mine; and as I arose, though the tear lay on my cheek, there was a smile also. Since then this voice has been heard amid the duties of every day—methinks it says continually, 'The cheerful giver, the cheerful giver!'"

HINDOO SUPERSTITION.

It may seem incredible, but it is undoubtedly true, that there now exists at the Marmandilla Fank, in the middle of the city and island of Bombay, British India, a human being who has inhabited a summer-house, and held on the palm of his left hand a heavy flower-pot for twenty-one years without intermission. The narrator of this circumstance actually saw the hermit, (for such he is called.) The arm is completely sinew-bound and shrivelled, the nails of his fingers are nine inches long, and curved like the talons of a bird. His beard nearly reaches to the ground, when standing erect.

Whilst sitting, the man rests his elbow on his knee, and when walking, he supports it with the other hand. His countenance indicates intelligence, and he once had very extensive possessions. All he now possesses, is a few rags round the middle of his body, and a servant who is allowed to attend to his immediate wants, the pecuniary part of which is supplied by visitors.

Twenty-one years ago he lost caste by eating mutton! an indulgence in totally forbidden food, and consequently condemned to hold, for thirty years, a large flower-pot filled with earth, in which grows a sacred plant. To lose caste, and not be able to take it up again, according to the superstitions of these deluded idolaters, is to incur the penalty of everlasting misery in a future state.—What an example does this poor deluded creature afford, of perseverance, zeal, courage, and devotion, worthy even of the highest cause. If he live to redeem his caste, most likely he will hereafter be set apart to be worshipped as a god!

Christian Reflector.

THE BIBLE, THE BIBLE!

Hold on to the Bible, it is God's own Book; read it, pray over it, ponder it, treasure it up, practice it. Lay aside your novels and romances; take that dusty Bible, take it down from the shelf. There is no book like it. Read it a thousand times twice told, it is still new, still interesting, interesting increasingly so. Is it so with any other book? No, no; this is the experience of every Christian. Why is it so? Says Dr. Woods:—

"There is no other volume in the world which grows in interest by repeated readings. We may study Bacon, Butler, or Boyle, but so soon as the argument is appreciated, and the truth appropriated, the mind labors through another reading. But every passage in the New Testament is fruitful of varied suggestions, and the more spiritual the mind of the reader, the more fruitful of good is the passage read. It is because there is spiritual interest, and spiritual aliment in the words of inspi-

ration for the pious mind. Because one passage suggests others, and thus, like the links of a chain, attains some new, or some impressive views of God's character, and of human duty. Golden Rule.

"Holy Bible, book Divine,
Precious treasure, thou art mine."

A CATHOLIC CELEBRATION.

A correspondent of the Texas "Presbyterian," under date of "San Antonio, July 25th," gives the following description of the conduct of a part of the Catholic population of that place on one of their days of religious festival. We recommend it to the careful perusal of the editor of the Catholic "Telegraph."

"I was shocked on yesterday at the conduct of the Mexican population in this town. It was the holy Sabbath. Mr. McCullough, the Presbyterian minister here, preached to the soldiers in camp, while I was to occupy his pulpit in town. While I was trying to collect my thoughts, and digest my subject a little, the streets were suddenly filled with men on horseback, who commenced riding sometimes at half speed, and occasionally at full speed, which they continued till their poor horses were literally exhausted; the dust rising the meanwhile in volumes, and blowing into the houses of the citizens, to the great annoyance of the town—the gentlemen riders occasionally yelling like wild Indians. This course they continued till near 12 o'clock. The poor horses were then put up till 3 in the evening, when the same farce commenced again, only more extensively: for some of their females chimed in, in the evening. Occasionally they rode alone, but generally you would see a lady in the saddle, and behind her a man on the same horse. I inquired what all this meant, and was informed that they were celebrating St. James's day.

"Two of their women were run over in the streets, and so badly injured, that their lives are despaired of."

"A fine religion truly, that tolerates such heaven-daring wickedness on the holy Sabbath of our blessed Lord."

WHAT I HAVE SEEN AND HEARD.

I have seen a lady adorned with costly apparel, clothed in silk and velvet, with her fingers ornamented by rings, and her wrists by jewelled bracelets; and that lady's seamstress, who was entirely dependant upon her daily earnings, has remained unpaid for months.

I have seen a young girl expend dollars upon a useless trinket, who half an hour before, had refused a shilling to a needy beggar.

I have seen a mother cheerfully lavish money to purchase her daughter's expensive and superfluous dresses; and I have heard the same mother grumble that she had to pay servants such enormous wages.

I have heard a wife whose apartments were furnished in the most rich and elegant manner, and who spared neither pains nor expense in procuring fashionable articles, either for her rooms or her wardrobe, complain bitterly that her husband took so many newspapers.

I have seen a man spend money profusely for the supply of his personal wants, while at the same time, he would not give the least pittance for any charitable object.

I have heard a wealthy man talk largely about sympathy and benevolence, whose poor relations, struggling hard to support existence, might have queried whether he had ever known either of these qualities, except by report.

I have seen a father give money lavishly to a prodigal son, while he has grudgingly paid an indigent nephew for his daily labor.

I have seen a man's table spread with every luxury, whose wood-cutter has been more than once requested to take less than the usual price for his services. Family Visitor.

INCREASE OF THE HUMAN FAMILY.

According to published statistics, the population of the United States, since 1790, has doubled in 34 years; the British Islands, in 49 1-2 years; France, besides its loss of over 2,000,000 by wars, &c., in 35 years; the German States, say 50 years; Russia, about 35 years. Average, less than 40 years;

Therefore, if the present organization of society, and the advance of arts and civilization, serve to increase the means of subsistence, of course population will increase in at least a corresponding ratio, and double in less time.

It is estimated that there are at this time 1,000,000 of people on the globe, which, if doubled only five times in 200 years, will make the number 32,000,000,000. So, if the whole surface of the earth, including rivers, lakes, swamps, and deserts, contains but 50,000,000 of square miles, or 32,000,000,000 of acres, there will be less than one acre of land for each individual.

Practical Christian.

Now, we would ask those who believe that the world will continue at least one thousand years, to state, that if in 200 years there will be only one acre of land to each person then in existence; how much land will there be to each person in 1000 years?

"Millerism Again."

[The following is a notice of the New York Tent-Meeting, by the New York "Evangelist."]

"The question is often asked, 'What has become of this sect?' Seeing it advertised a few days since, that the great tent of the Millerites was to be spread in Niblo's Garden, for a course of lectures, we had the curiosity to look in for a moment to observe the proceedings. [1.] We found there a large and beautiful tent, about one hundred feet in circumference, and an audience of about one hundred and fifty were seated upon rough planks placed upon blocks of wood for benches. The audience was composed of a very humble, uncultivated and serious looking people. It was a very peculiar gathering. They all appeared like the children of sorrow; as persons who had found their lot in life so hard, that it was a great solace to them to think that the world was soon to come to an end. [2.] As we looked upon these pale and care-worn countenances, we were strongly reminded of the remark of a little girl in Boston, 'Mother says, the world is to come to an end next year, and that she is glad of it, for she is tired of life. But I am not, I have good times. I love to live.' So far as we could judge, nearly all of those rude seats were occupied by the children of poverty and sorrow; and we cannot but feel strong emotions of sympathy for them, and of respect for the consolations which they find in their faith.

"Elder Joshua V. Himes was addressing the audience. He is a plain man of about forty years of age, of a strong, but evidently uncultivated mind, with no powers of imagination or eloquence, but with an expression of sincerity and kindness, and candor spread over his countenance and pervading his address, which must have secured to him the respect of his hearers. He said that 'Millerism is not dead; poor Father Miller has made many mistakes, and so have other people. Millerism has been growing downward, taking root and gaining strength; it has shaken off its delusions, and fanaticism, and wickedness, and is now prepared to thrive with more fruitfulness and vigor than ever. [3.] Jesus Christ is soon to come, not figuratively but literally, and dash the kingdoms of the earth to pieces, and establish his throne and his kingdom here, and reign in person. If you ask how soon this event is to take place, I reply, I do not know precisely how soon, but it is to be expected every hour, and it will certainly soon come. All the prophetic events, which were to precede it, are accomplished, and now the end is at hand.' Such was the substance of his remarks upon this point, and as nearly as I can remember, his words.

"Thus Millerism has adopted the views of the Millennarians or Second Advent people, of which there are large numbers in England, embracing many persons of high standing. It would not be at all surprising, if the Millerites, after recovering from the shock of their failure in 1843, should propagate their opinions with increasing vigor, and succeed in enlarging this sect upon this principle. The delusion, for we cannot but regard it as such, though not without its great spiritual injury, is perhaps more harmless, than the one which has already been exploded. [4.]

1. "Curiosity to look in for a moment." A "reporter" ought to tarry longer than a moment to do justice; his report shows that the "moment" he did tarry, was of but little service to him, so far as the truth is concerned.

2. He will find in Heb. 11:13-16, and 36-40, a class of persons with whom we sympathize. And in James 2:5, a word of encouragement for as poor (in his estimation) deluded ones. But the richest thought connected with this statement is, that this congregation consisted principally of citizens of New York, who, having no faith in our views, had come in, like himself, out of "curiosity!"

3. We thank him for this statement, as it will give a fact to the readers of the "Evangelist," in reference to the opposition of Adventists to fanaticism.

4. "The delusion." When the "Evangelist" shall fairly answer our arguments on the question of the "world's conversion," in reply to his attack upon us, some months since, it will be time enough for him to talk about "delusion." Will he ever do this? We are waiting for light from that quarter.

We say no more now. The article is incorrect throughout; and if no more reliance is to be placed on other reports of this paper, than in this case, our faith must be of the most circumscribed character. Religious papers ought to be candid, and truthful.

But here follows a notice of the meeting, from the "Evening Post."

MILLERISM.—The sect of Millerites are now holding a general meeting in this city. Mr. Mimes, the right hand man of Father Miller, discoursed yesterday afternoon at Niblo's, in the Big Tent. They have abandoned dates, and dwell on facts, and certainty of events.

"We have sometimes thought that reporters of newspapers, as a general thing, were excessively wicked, or insufferably stupid. And we candidly acknowledge our inability to decide which is the case. Now, if the concocter of the above brief specimen of editorial degeneracy, were asked to define the views of those whom he terms 'Millerites,' he would say, with all the self-sufficiency of a man who deemed himself infallible, 'A belief that Christ will come soon.' And perhaps specify a day and hour, having its origin solely in the vivific brain of the writer. Our readers will see by a report of the meeting, from the 'Spirit of the Nineteenth Century,' that we have not abandoned dates. We think that, to say that dates may have failed, is not quite abandoning them. However, he makes one true admission, (though inadvertently) that we do 'dwell on facts, and the certainty of events.'

The Tent Meeting in New York.

Dear Bro. Bliss:—Our Tent meeting, notwithstanding the inclemency of the weather, was excellent—it exceeded our most sanguine expectations. Providence favored us at every step, except in respect to the weather, which was very bad a part of the time.

Our Committee succeeded in obtaining NIBLO'S GARDEN, which is situated on Broadway, in the heart of the city. This Garden is well enclosed; and it is estimated that 50,000 people pass it every day. There we raised the Tent, in the name of the Coming One, surmounted by a banner bearing the inscription—"THY KINGDOM COME!"

The attendance was good throughout. Bro. Litch, Needham, Hutchinson, Whiting, and Himes were in attendance. The latter preached most of the evenings, when the audiences were the largest, and throughout the last Sabbath, which was truly "the great day of the feast." We did not "lengthen our cords, and strengthen our stakes;" but we had to raise the curtain, and let the people spread out about the Tent. And for about two hours (at each discourse) the brethren held up Bro. H.'s hands, as Aaron and Hur held up the hands of Moses, during which the vast audience manifested the most profound attention; and even when the speaker had closed, they seemed unwilling to depart, or leave their seats. I do not think I ever witnessed a greater interest, in any place, in our past history. At the close of each service—and particularly towards the last—many were heard to express their astonishment at the vast amount of evidence adduced of the correctness of our position. One interesting looking clergyman the last Sabbath, I was informed, expressed his great surprise that the "stone" did not roll before, or while suiting the image; and that it did not smite it on the head, instead of the feet, as he had formerly supposed. He said that he had not, until then, understood it; but that he would, God helping him, hereafter preach it as he now regarded it. There was a very respectable looking gentleman from the South at my meeting this evening, who said he was unable to express his astonishment at the overwhelming arguments used by Bro. Himes, in support of his views of the Papacy, given in the Tent on the Sabbath.

Notwithstanding the Tent was pitched in the vicinity of the Roman Catholic Cathedral and the residence of Bishop Hughes (which are only about two blocks distant, and which occupy a neighborhood swarming with Irish Papists), we were not disturbed at any time, day or evening, except once on Sabbath afternoon, when a Catholic cried out, "You lie!" In an instant, a burst of indignation ran through the congregation, which caused the individual to strike his colors at once. Bro. Himes, who was preaching at the time, waved his hand, and requested the audience to be quiet. In a minute the attention of every one was fixed, as if nothing had occurred.

Our brethren feel greatly stirred up; and many feel that they have been asleep. If this meeting is an index to the whole campaign, it has introduced a new era in our history. The visions of Daniel and John are like wine—much improved by age. We did not have any social exercises in the Tent, which, under God, we doubt not, was one reason of the good order which prevailed, and which was noticed by strangers.

It was really delightfully amusing to see the rich and gaily dressed ladies and gentlemen of this city, who probably had been accustomed to tread on the finest carpets, and sit on velvet cushions, thronging the Tent, and carelessly taking their seats on rough planks, without any support to their backs, and sitting with perfect patience for two hours to hear that which, till then, they had supposed to be the consumption of folly. I hope it may result in a preparation of some of them to walk on golden sleds, and worship in the great Tent: "which God will pitch, and not man."

At the conclusion of the afternoon service, the congregation was dismissed, and those particularly interested in the Advent question were re-

quested to remain a few minutes to transact some business. Most of the congregation resumed their seats. It was then moved, seconded, and voted, that Prof. Whiting take the chair, and that I. E. Jones be the Secretary, who presented the following preamble and resolutions:—

Whereas, The Advent cause is one, and local interests ought to yield to the general good; and New York being the great focal and radiating point of commerce and intercommunication, it seems to us the "Advent Herald," which has been, and is the leading organ of heralding the glad tidings of the Kingdom at hand, ought to be located in this city. Therefore

Resolved, That we earnestly and cordially invite Bro. Himes to remove the "Herald," at his earliest convenience, to New York.

2d. Resolved, That we highly approve the course which Bro. Himes has followed, both in his lectures and in the "Herald," in avoiding extraneous subjects, which only tend to create factions, and divert attention from the great truth of the speedy advent of the Savior.

3d. Resolved, That we deeply sympathize with Bro. Himes in the many labors, dangers, and trials, which he has cheerfully endured in the defence of this truth.

4th. Resolved, That our confidence in his wisdom and integrity has increased in proportion to our acquaintance with his public and private life.

New York, Oct. 4th, '47. I. E. JONES.

THE WAR.—The recent news from Mexico is of the most interesting character. It appears that the Mexican Commissioners refused to accede to the propositions of Mr. Trist; but submitted others, which the latter gentleman declared to be inadmissible. On this, General Scott addressed a note to Santa Anna, accusing him of a violation of the armistice, which was replied to by the other, by returning a charge of the same nature. This was followed by a resumption of hostilities, which resulted in the occupation of the city of Mexico by the American army. It is reported, that the Americans suffered a loss of 1000; while the Mexican loss is stated to be 4000, including men, women, and children. A subsequent report states that the city of Puebla has been re-captured by the Mexicans. But this news is not considered authentic.

BUSINESS NOTES.

J. D. Wheeler.—We do not see by our books that we have any account against you for books. You have paid for 13.

Sister A. Ransom.—We have been requested to stop your paper. As you desire it, we shall continue to send it, as heretofore.

C. Anderson.—The papers to Monson have been sent regularly. We do not know the reason why they have not reached you. We again mail the papers stated not to have been received by you and the rest of the subscribers in that place.

J. S. Osborn.—We have none of the work you mention.

D. B. W. Haynes.—The three dollars you say you sent last fall, we have not received. You owe \$7.50.

T. M. Preble.—Books received.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$516 96

The Post-master of Northville, Mich., informs us that the paper sent to H. L. BARTON, is not called for. Mr. B. owes 1 36

Mr. S. T. ADAMS, of Moriah, N. Y., wishes his paper stopped, owing 5 36

Total delinquencies since June 1st, 1846. 523 68

HOME MISSION.

Edgar Gillett. 1 00

CONFERENCES.

A conference will be held, if God permit, at Davis Island, Guilford, N. H., to commence Oct. 15th, and continue three days. W. Barnham and myself expect to attend by request. Let this be a general gathering, brethren. EDWIN BISHAM.

The Lord willing, there will be a two days' meeting at Sister Gage's dwelling-house, on the Hill Hill in Northborough, Mass., to commence Friday evening, Oct. 15th, and continue over Lord's day. All are invited to come in the name of the Lord, and he will meet with us. W. M. INGHAM.

Also another at Frankfort, to commence Thursday or Friday (as the brethren at that place may direct), and continue over the third Sunday in October—the time of the regular conference there.

Should the brethren at Exeter, Me., wish a conference at the Chamberlain meeting-house on the fourth Sunday in October, to commence Thursday or Friday previous, they will please send me a letter to Edgington, Penobscot county, Me., indicating me of the same, and arrangements will be made accordingly.

In behalf of the brethren, THOMAS SMITH.

APPOINTMENTS.

The Lord willing, Bro. I. R. Gates will preach at Essex, Mass., evenings of the 13th and 14th of Oct.; at Salisbury Point, evening of the 15th, where Bro. Fowler may appoint; at the New City, Sabbath, the 17th.

God willing, I will fulfil the following appointments: Bro. Campbell's, Oct. 17th, 10 A.M.; Bro. Burro's the 19th, 8 P.M.; Lecturer Bro. Thompson to accompany me.

DAN'L CAMPBELL.

Providing permitting, I will preach in Holden the third Sabbath in October, in Marlboro' the fourth, and in Ashington the fifth. Meetings at intervals as Providence may direct, at the following places: N. BILLINGS.

If time continue, I will preach at Springfield, Mass., Oct. 15th, 6 P.M.; at Ashfield, the 16th and 17th, commencing on the 16th at 6 P.M.; at Hawley, the 18th, 6 P.M.; at North Adams, the 19th, 6 P.M.; at Stephentown, N.Y., the 20th, 21st, 22d, 23d, 24th, commencing on the 20th at 6 P.M.

If the Lord will, I will preach at Messina, N.Y., on Sunday, Oct. 24th, and spend several days following in that place and vicinity, and labor as Providence may direct.

NOTICES.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Fallacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1-2 per doz.; \$2.50 per hundred.

No. 2. "The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M.A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3. "The Lord's Coming a Great Practical Doctrine. By the Rev. Mount Brock, M.A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4. "Glorification. By the Rev. Mount Brock, M.A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price, 37 1-2 cts. retail, 33 1-3 wholesale.

GRUBBEN'S CONCORDANCE.—Price \$1.50 bound in sheep, and \$1.25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1-2 cents, or \$5 per dozen.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, 89 a set.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, a Series of Accounts of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TUNER'S DISCREETIONAL CHART. Price, 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday in Independence Hall, No. 28 Sixth Avenue, between Waverly-place and Eighth-street, at the usual hours for worship. The public are affectionately invited to attend. Seats free. Sabbath school and Bible class at 9 A.M. and 2 P.M. in the same place.

MEETINGS IN BROOKLYN, N.Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

*The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. LITCH.

The Advent congregation in Baltimore hold their meetings three times every Lord's day, in the Franklin Saloon, on North-street, third door from Baltimore-street, east side.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Advent meetings in Lawrence (new city).—Friends residing in, or visiting this place, or vicinity, will find a band of believers on the Sabbath at the School-house on Haverhill-street, near the corner of Hampshire-street.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

Advent meetings in Providence, R. I., are held three times of the Sabbath, and on Tuesday evening, in Hopkin's Hall, entrance 33, Westminster-street (formerly Market-street).

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS

Albany, N. Y.—Geo. Needham. Brimfield, Mass.—Lewis Benson. Buffalo, N. Y.—J. J. Porter. Champlain, N. Y.—Henry Buckley. Cincinnati, O.—John Kilgus. Cleveland, O.—D. D. Robinson. Derby, Conn.—Stephen Foster. Jr. Lowell, Mass.—M. M. George. Lowell, Mass.—N. Y.—Leonard Kimball. Milwaukee, W. T.—Luzerne Armstrong. New Bedford, Mass.—Henry V. Davis. New York City—William Taylor, 71 Forsyth-street. Orrington, Maine—Thomas Smith. Philadelphia, Pa.—J. Litch, 26 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story), Middle-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterville, C. E.—R. W. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Oct. 7.

IF We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

J. H. Tarble, 339-50 cts.—Edw. F. Ray, 560; I. D. Morrill, 143; A. Fox, 14; Laura Darbee, 13; I. Curtis, 175; C. Loomis, 333; D. Van Dike, 333; E. A. Meynard, 14; L. Martin, 238; J. Jones, 13; L. Robinson, 14; M. Holbrook, 360; J. Thomas, 14; G. P. Maxson, 14; A. A. Barnham, 344; E. Henry, 332; J. B. Wheeler, 13; W. C. Smith, 14; J. Smith, 14; D. Overton, 14; D. A. Arthur, 14; E. Gillett, 14; N. W. Dames, 14; H. Beck, 14; L. Carter, 14; W. Patterson, 14; R. Piles, 14; I. A. Cole, 14; W. D. Haughton, 13; D. S. Osborn, 363; S. Runey, 261; D. Libby, 366; H. Sturdevant, 373; Sarah S. Fenn, 347; C. T. Bonney, 15; G. Dillabough, M. Wines, 14; W. Bradford, 366; R. H. Hall, 339; Miss S. Hall, 14; A. Van Horn, 14; C. B. Clark, 14; C. C. Fellows, 12; H. F. Hill, 14; J. P. Alden, 14; E. C. Fellows, 12; C. H. F. W. Lyon, 14; ac't; S. Man, 14—each \$4.—M. Winkley—\$5. J. Martin, 365—\$1.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 11.

BOSTON, SATURDAY, OCTOBER 16, 1847.

WHOLE No. 337.

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All communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

To a Christian Minister.

Lines addressed to Bro. Hutchinson, by a lady, the evening before he left London.

Servant of God, with zeal pursue
The glorious work thou hast to do,
In Zion's holy mount;
Teacher and messenger of peace,
May Jesus give his word success,
While you his love recount.

Go on, in great Jehovah's strength,
And you shall win a crown at length,
When sin has passed away;
To speak his message from above,
While yet 'tis called "to-day."

Go on, tho' sufferings liken thee
To him who on mount Calvary
Resigned his dying breath;
Go on, to preach the Crucified,
In melting strains tell how he died
To save our souls from death.

Go on, beloved of God,—nor fear
An arm of flesh, or mortal jeer;
Think of the world below:
See how the rushing, giddy throng,
Are hurrying one another on
To realms of endless woe.

Lift up the gospel trumpet high,
Nor spare, but loud and louder cry,
"Repent, ye sons of men!"
Show them the terrors of the law,
And then to Jews gently draw
The soul concerned for sin.

And when thy race on earth is run,
The battle fought, the victory won,
Thy Saviour shall bestow
A throne, a kingdom, and a crown,
And thou for ever shalt sit down,
Where living waters flow.

Inspiration of the Jewish Prophets.

BY ALEXANDER KEITH, D. D.

(Continued from our last.)

PROPHECY.

"And wild beasts of the islands shall cry in their desolate houses" (or palaces).

FULFILLMENT.

"We had no doubt," says Major Keppel, "as to the savage nature of the inhabitants. Wild beasts are numerous at the Mujilbie," one of the largest of the heaps, supposed to have been the palace.

PROPHECY.

"And dragons in their pleasant palaces," Isa. 13:21, 22.

FULFILLMENT.

"Venomous reptiles are very numerous throughout the ruins" of Babylon.—*Mignan's Travels*, p. 168.

PROPHECY.

"Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest," Jer. 50:16.

FULFILLMENT.

"On this part of the plain, both where traces of buildings were left and where none had stood, all seemed equally naked of vegetation."—*Porter's Trav.*, vol. ii., p. 392.

"The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had ever been inhabited."—*Keppel's Narrative*, p. 196.

PROPHECY.

"The sea is come upon Babylon; she is covered with the multitude of the waves thereof," Jer. 51:42.

FULFILLMENT.

"For the space of two months throughout the year, the ruins of Babylon are inundated by the annual overflowing of the Euphrates."

PROPHECY.

"Neither doth any son of man pass thereby," Isa. 51:43.

FULFILLMENT.

"So as to render many parts of them inaccessible by converting the valleys into morasses."—*Rich's Memoir*, p. 13.

Sir R. K. Porter, Buckingham, &c.

PROPHECY.

"A desolation, a dry land, and a wilderness," Jer. 51:43.

FULFILLMENT.

"After the subsiding of the waters, even the low heaps become again 'sun-burned ruins,' and the site of Babylon, like that of the other cities of Chaldea, is 'a dry waste,' 'a parched and burning plain.'"

—*Buckingham's Trav.*, v. ii., p. 302, 305. *Keppel's Narrative*, i., p. 196.

PROPHECY.

"It shall be wholly desolate," Jer. 50:13.

FULFILLMENT.

"A more complete picture of desolation could not well be imagined."—*Keppel's Narrative*, p. 196. *Sir R. K. Porter*, v. ii., p. 392.

PROPHECY.

"Bel (the Temple of Belus) boweth down," Isa. 46:1.

FULFILLMENT.

"The loftiest temple ever built is nothing now but the highest heap in Babylon, bowed down to little more than the third part of its original height. 'The whole mound is a ruin.'"

—*Rich's Memoir*, p. 37.

PROPHECY.

"Bel is confounded," Jer. 50:2.

FULFILLMENT.

"The whole summit and sides of this mountainous ruin are furrowed by the weather and by human violence into deep hollows and channels."—*Mignan*, p. 210. *Porter, Rich, &c.*

"I will make thee a burnt mountain," Jer. 51:25.

FULFILLMENT.

"The Birs Nimrod presents the appearance of a circular hill."—*Rich*, p. 35. "It is strewn over with petrified and vitrified substances."—*Mignan*, p. 10.

"On the summit are immense fragments of brick work, of no determinate figure, tumbled together" (confounded), "and converted into solid vitrified masses."—*Rich*, p. 36.

"The change exhibited on which is only accountable from their having been exposed to the fiercest fire, or rather scorched by lightning."—*Mignan*, p. 208.

They are "completely molten," and "ring like glass."—*Keppel*, p. 194. *Sir R. K. Porter*, v. ii., pp. 308, 326.

PROPHECY.

"I will stretch out my hand against

thee, and roll thee down from the rocks," Jer. 51:25.

FULFILLMENT.

"Throughout the whole of these awful testimonies of the fire (whatever fire it was!), which doubtless hurled them from their original elevation, the regular lines of cement are visible."—*Sir R. K. Porter*, v. ii., p. 312.

FULFILLMENT.

"They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever," Jer. 51:26.

PROPHECY.

"The vitrified masses" are unfit for either use; and the bricks in other parts of the ruinous heap, "cannot be detached whole." It cannot, therefore, be rebuilt.—*Mignan*, p. 206. *Porter, Rich, Buckingham, &c.*

PROPHECY.

"Merodach (the palace) is broken in pieces," Jer. 50:2.

FULFILLMENT.

"The Mujilbie is a mass of confusion, none of its members being distinguishable."—*Buckingham*, v. ii., p. 278.

"On the southeast it is cloven into a deep furrow from top to bottom."—*Mignan*, p. 166.

PROPHECY.

"Thou shalt be brought down to the sides of the pit," Isa. 14:15.

FULFILLMENT.

"The sides of the ruin exhibit hollows worn partly by the weather," &c. "All the sides are worn into furrows."—*Mignan*, p. 167. *Rich*, p. 29.

PROPHECY.

"Thy pomp is brought down to the grave, and the noise of thy viols," Isa. 14:11.

FULFILLMENT.

"This very pile was once the seat of luxury and vice; now abandoned to decay," &c.—*Mignan*, p. 172.

PROPHECY.

"The worm is spread under thee; and the worms cover thee," Isa. 14:11.

FULFILLMENT.

"The base is greatly injured by time and the elements."—*Mignan*, p. 166.

"The summit is covered with heaps of rubbish."—*Rich*, p. 29.

"The mound was full of large holes, strewn with the carcasses and skeletons of animals recently killed."—*Keppel*, p. 197.

In the warm climate of Chalden, wherever these are strewn, worms cannot be wanting.

PROPHECY.

"Thou art cast out of thy grave, like an abominable branch," Isa. 14:19.

FULFILLMENT.

"Several deep excavations have been made in different places."—*Sir R. K. Porter*, v. ii., p. 342.

"After being brought down to the grave, it is cast out of it again, for 'many of the excavations have been dug by the rapacity of the Turks, tearing up its bowels in search of hidden treasures.'"

—*Id.*

PROPHECY.

"And as the raiment of them that are slain, thrust through with a sword."

FULFILLMENT.

Several of the large holes, wherof it is full, "penetrate very far into the body of the structure."—*Sir R. K. Porter*, p. 342. *Keppel*, p. 179. *Mignan*, p. 171, &c.

PROPHECY.

"That go down to the stones of the pit."

FULFILLMENT.

On the supposed site of the hanging gardens of Babylon, near to the palace, there are now disclosed to view "two subterranean passages, covered over with large masses of stone. This is nearly the only place where stone is observable."—*Keppel*, v. i., p. 205.

PROPHECY.

"As a carcass trodden under feet," Isa. 14:19.

FULFILLMENT.

"The Mujilbie rises in a steep ascent, over which the passengers can only go up by the winding paths worn by frequent visits to the ruined edifice."—*Buckingham*, p. 258.

From the least to the greatest of the heaps, they are all trodden on. "The ruins of Babylon are trodden under foot of men."—*Volney's Ruins*, c. iv.

PROPHECY.

"Her idols are confounded, her images are broken in pieces; all the graven images of her gods he hath broken unto the ground," Jer. 50:2.

FULFILLMENT.

"Engraved marbles, idols of clay," "small figures of brass and copper," "bronze figures of men and animals are found among the ruins."—*Rennell's Geography*, p. 368. *Rich, Porter, Mignan.*

PROPHECY.

"The broad walls of Babylon shall be utterly broken," Jer. 51:58.

FULFILLMENT.

"Where are the walls of Babylon?" asks Volney.—*Ruins*, c. ii.

"In common with other travellers," says Major Keppel, "we totally failed in discovering any trace of the city walls."

—*Keppel*, v. i., p. 175. *Bombay Lit. Trans.*, Capt. Frederick on the Ruins of Babylon, v. i., pp. 130, 131. *Rich*, pp. 43, 44.

FULFILLMENT.

"Babylon shall be an astonishment. Every one that goeth by shall be astonished," Jer. 50:13; 51:37, 41.

PROPHECY.

"I cannot portray," says Captain Mignan, "the overpowering sensation of reverential awe that possessed my mind while contemplating the extent and magnitude of ruin and devastation on every side."—*Mignan*, p. 117. *Sir R. K. Porter, Rich, &c.*

PROPHECY.

"The Lord will do his pleasure in Babylon," Isa. 48:14. "Every purpose of the Lord shall be performed against Babylon," Jer. 50:29. "I will bring upon that land all my words which I have pro-

nounced against it, even all that is written in this book," Jer. 25:13.

FULFILLMENT.

"It was impossible to behold this scene, and not to be reminded of how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present; that she should never be inhabited; that the Arabian should not pitch his tent there; that she should become heaps; that her cities should be a desolation, a dry land, and a wilderness!"—*Keppel*, p. 197. *Rich, Porter, Mignam, Buckingham, &c.*—(To be continued.)

The Counterfeit Messiah of 1666.

(Continued from Herald of Oct. 2.)

The Grand Seignior, having received by this time divers informations of the madness of the Jews, and the pretence of Sabbatai, grew big with desire and expectation to see: so that he no sooner arrived at Adrianople, but the same hour he was brought before the Grand Seignior. Sabbatai appeared much dejected, and failing of that courage which he shewed in the synagogue: and being demanded several questions in Turkish by the Grand Seignior, he would not trust so far to the virtue of his Messiahship as to deliver himself in the Turkish language, but desired a doctor of physic (who had from a Jew turned Turk) to be his interpreter, which was granted to him, but not without reflection of the standers-by, that had been the Messiah, and son of God, as he formerly pretended, his tongue would have flown with variety as well as with the perfection of language. But the Grand Seignior would not be put off without a miracle, and it must be one of his own choice; which was, that Sabbatai should be stripped naked, and set as a mark to his dexterous archers; if the arrows pierced not his body, but that his flesh and skin were proof like armor, then he would believe him to be the Messiah, and the person whom God had designed to those dominions, and greatness he pretended.

But now Sabbatai, not having faith enough to stand so sharp a trial, renounced all his title to kingdoms and governments, alledging that he was an ordinary Cocham, and a poor Jew, as others were, and had nothing of privilege or virtue above the rest. The Grand Seignior notwithstanding, not wholly satisfied with this plain confession, declared, that having given public scandal to the professors of the Mahometan religion, and done dishonor to his sovereign authority, by pretending to draw such a considerable portion from him as the land of Palestine; his treason and crime were not to be expiated by any other means than by a conversion to the Mahometan faith, which, if he refused, the stake was ready at the gate of the seraglio to impale him. Sabbatai, now being reduced to extremity of his latter game, not being in the least doubtful what to do, for to die for what he was assured was false, was against nature, and the death of a madman, replied with much cheerfulness, that he was contented to turn Turk, and that it was not of force but of choice, having been a long time desirous of so glorious a profession. He esteemed himself much honored, that he had an opportunity to own it first in presence of the Grand Seignior. And here was the *non plus ultra* of all the bluster and noise of this vain impostor.

And now the reader may be pleased to pause a while and contemplate the strange point of consternation, shame, and silence, to which the Jews were reduced, when they understood how speedily their hopes were vanished, and how poorly and ignominiously all their fancies and promises of a new kingdom, their pagantry and offices of devotion, were past

like a tale, or a midnight's dream. And all this was concluded, that the Jews sunk on a sudden, and fallen flat on their hopes, without so much as a line of comfort, or excuse from Sabbatai, more than in general to all the heathen: that now they should apply themselves to their callings, and services of God, as formerly, for that matters relating unto him were finished, and the sentence past.

The news that Sabbatai was turned Turk, and the Messiah to a Mahometan, quickly filled all parts of Turkey. The Jews were strangely surprised at it, and ashamed of their easy belief of the arguments with which they had persuaded one the other, and the proselytes they had made in their own families. Abroad, they became the common derision of the towns where they inhabited; the boys shouted after them, coining a new word at Smyrna, Ponsai, which every one seeing a Jew, with a finger pointed out, would pronounce with scorn and contempt. So that this deceived people for a long time after remained with confusion, silence, and dejection of spirit; and yet most of them affirm that Sabbatai is not turned Turk, but his shadow only remains on earth, and walks with a white head, and in the habit of a Mahometan, but that his natural body and soul are taken into heaven, there to reside until the time appointed for the accomplishment of these wonders; and this opinion begun so commonly to take place, as if this people resolved never to be undeceived, using the forms and rules for devotion prescribed them by their Mahometan Messiah; insomuch that the Cochams of Constantinople fearing the danger of this error might creep up, and equal the former, condemned the belief of Sabbatai being Messiah as damnable, and enjoined them to return to the ancient method and service of God upon pain of excommunication. The style and tenor of them were as followeth:

To you who have the power of priesthood, and are the knowing, learned, and magnanimous governors and princes, residing in the city of Smyrna, may the Almighty God protect you. Amen. For so is his will.

These our letters which we send in the midst of your habitations, are upon occasion of certain rumors and tumults come to our ears from that city of your holiness. For there is a sort of men amongst you, who fortify themselves in this error, and say, let such a one, our king live, and bless him in their public synagogues every Sabbath day. And also adjoin psalms and hymns, invented by that man for certain days, with rules and methods for prayer which ought not to be done, and yet they will still remain obstinate therein; and now behold it is known unto you, how many swelling waters have passed over our souls for his sake; for had it not been for the mercies of God, which are without end, and the merit of our forefathers, which have assisted us, the foot of Israel had been razed out by their enemies. And yet you continue obstinate in things which do not help, but rather do mischief, which God avert. Turn you, therefore, for this is not the way, but restore the crown to the ancient custom and use of your forefathers, and the law, and from thence do not move. We command you, that with your authority, under a pain of excommunication, and other penalties, that all those ordinances and prayers, as well those delivered by the mouth of that man, as those which he enjoined by the mouth of others, be all abolished and made void, and to be found no more, and that they never enter more into your hearts; but judge according to the ancient commandment of your forefathers, repeating the same lessons and prayers every Sabbath, as hath been customary, as also collects for kings, po-

tentates and anointed, &c., and bless the king, sultan Mahomet, for in his days, hath great salvation been wrought for Israel, and become not rebels to his kingdom, which God forbid, for after all this which is past, the least mention will be a cause of jealousy, and you will bring ruin upon your own persons, and upon all which is near and dear unto you; wherefore abstain from the thoughts of the man, and let not so much as his fame proceed out of your mouths. For known, if you will not obey us herein, it will be known, who and what these men are, who refuse to conform unto us, and we are resolved to prosecute them, as our duty is. He that doth hear and obey us, may the blessing of God rest upon him. These are the words of those who seek your peace and good, having in Constantinople, on Sunday, the fifth of the month Sevat, underwrote their names.

Joam Tob, son of Chania Ben Jacar.

Isaac Alnacagna; Joseph Kezib; Manassah Barnarda; Kalib, son of Samuel; Eliezer Castile; Eliezer Gherson; Joseph Accohen; Eliezer Alluff.

During the time of all these transactions and passages at Constantinople, Smyrna, Abydos, upon the Hellespont, and Adrianople, the Jews leaving their merchantly course, and advises what prices commodities bear, and matters of traffic, stuffed their letters for Italy and other parts, with nothing but wonders and miracles wrought by their false Messiah: as that when the Grand Seignior sent to take him, he caused all the messengers immediately to die, upon which other janizaries being again sent, they all fell dead with a word only from his mouth; and being desired to receive them again, he immediately called them to life; but of them only such who were true Turks, and not those who had denied their faith in which they were born, and had possessed. After this they added, that he went voluntarily to prison, and though the gates were barred, and shut with strong locks of iron, yet that Sabbatai was seen to walk through the streets with a numerous attendance; and when they laid shackles on his neck and feet they not only fell from him, but were converted into gold, with which he gratified his true and faithful believers and disciples. Some miracles also were reported of Nathan, that only at reading the name of any particular man or woman, he would immediately recount the story of his or her life, their sins or defaults, and accordingly impose just correction and penance for them. These strong reports coming thus confidently into Italy and all parts, the Jews of Casel in Montserrat resolved to send three persons in behalf of their society, in the nature of extraordinary legates to Smyrna, to make inquiry after the truth of all these rumors; who accordingly arrived in Smyrna, full of expectation and hopes, intending to present themselves with great humility and submission before their Messiah and his prophet Nathan, were entertained with the said news that Sabbatai was turned Turk, by which information the character of their embassy in a manner ceasing, every one of them laying aside the formality for his own convenience. But that they might return to their brethren at home, with the certain particulars of the success of these affairs, they made a visit to the brother of Sabbatai, who still continued to persuade them, that Sabbatai was, notwithstanding, the true Messiah; that it was not he who had taken on him the habit and form of a Turk, but his angel, or spirit, his body being ascended into heaven, until God shall again see the season and time to restore it, adding further, that an effect thereof they should see by the prophet Nathan certified, now every day expected, who having wrought miracles in

many places, would also for their consolation, reveal hidden secrets unto them with which they should not only remain satisfied, but astonished. With this only hope of Nathan, the legates were a little comforted, resolving to attend his arrival, in regard they had a letter to consign into his hands, and according to their instructions, were to demand of him the grounds he had for his prophecies, and what assurance he had that he was divinely inspired, and how these things were revealed unto him, which he had committed to paper, and dispersed to all parts of the world. At length Nathan arrives near Smyrna, on Friday the third of March, towards the evening, and on Sunday these legates made their visit to him; but Nathan, upon news of the success of his beloved Messiah, began to grow sullen and reserved, so that the legates could scarce procure admittance to him; all they could do was to inform him that they had a letter to him from the brotherhood of Italy, and commission to confer with him concerning the foundation and authority he had for his prophecies; but Nathan refused to take the letter, ordering Kain Abolasio, a Cocham of the city of Smyrna, to receive it; so that the legates returned ill contented, but yet with hope at Nathan's arrival at Smyrna to receive better satisfaction.—(To be continued.)

The Fourth Seal.

BY E. D. ELLIOTT, A. M.

"And when he had opened the fourth Seal, I heard the voice of the fourth living creature say, Come and see! And I looked, and behold a pale horse! And his name that sat on it was Death: and Hades followed after him. And power was given to him to kill on the fourth part of the earth with the sword,—and with famine, and with pestilence, and with wild beasts of the earth."

An era of terrible morality, and to an extent scarce preceded in the annals of human history, was here evidently prefigured. The question for us is, Was there then such an era in the Roman imperial history? And did it follow, as from the sequence of this vision on that of the Seal preceding it might be expected to do, at no great distance after the time of the second Severus?—The answer is soon given.

An era in the Roman history, following within twelve or fifteen years after the death of Alexander Severus, is so strongly marked by coincidence in every point with this terrible prefigurative emblem, that interpreters who explain the six first Seals of the history of Pagan Rome, one and all agree, I believe, in referring the fourth Seal to it. By Mede and Daubuz, and after them by Lowman, Newton, and others, passages have been quoted from cotemporary authors well descriptive of its multiplied miseries. For my own part, having taken *Gibbon* as my authority in illustration of the former Seals, I prefer taking him also on this. And, after all, who so graphic an illustrator? Who like him for extracting the spirit of cotemporary history, and infusing it, concentrated, into his own paintings?—He speaks then of the period from the celebration of the great secular games by the emperor Philip, A. D. 248, to the death of Gallienus, A. D. 268, as the twenty years of "shame and misfortune, of confusion and calamity" (He speaks of it as a time in which (mark again the correspondence of his figure with the death-like color of the horse in the apocalyptic emblem) "the ruined empire seemed to approach the last and fatal moment of its dissolution." He depicts the various agencies of destruction consuming it. The sword! "Every instant of time was marked, every

province of the Roman world was afflicted, by barbarous invaders and military tyrants,"—the sword from without, and the sword from within. *Famine!* "Our habits of thinking," he says, "so fondly connect the order of the universe with the fate of man, that the gloomy period has been decorated with inundations, earthquakes, uncommon meteors, preternatural darkness, and a crowd of prodigies, fictitious or exaggerated." Of none of these, let it be observed, was there a notice in the apocalyptic vision. "But a general famine," he adds, in correspondence with that which had been predicted, "was a calamity of a more serious kind:" and (still expounding, though now retrospectively the vision of the third seal) that it was "the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the hope of the future harvests." Yet again the agency of pestilence had been prefigured. Accordingly, though little aware in what track he was following, he goes on to notice this also. "Famine," he says, "is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. But other causes must have contributed to that furious plague, which, from the year 250 to the year 265, raged without intermission in every province, every city, and almost every family in the Empire." During a part of that time, he adds, 5000 persons died daily in Rome, and many towns that had escaped the hands of the barbarians were, entirely depopulated. And, could we venture to extend the analogy of Alexandria, where statistical tables were kept, to the other provinces, "we might suspect that war, pestilence, and famine had consumed, in a few years, the moiety of the human species."*

Truly the history must be allowed to agree with the prediction. If the emblems were most terrific, the facts of the history of the period we have been referring to appear, if possible, yet more so.

There is just one of the agencies of destruction mentioned in the vision passed over without notice by the historian, that of the wild beasts of the earth. But though unnoticed by him, it is not unillustrated. For it is a well known law of nature that where the reign of man fails, that of the wild beasts begins; and that they quickly occupy the scenes of waste and depopulation. "I will not drive out the inhabitants from before thee," said God to Israel, "in one year; lest the land become desolate, and the beasts of the field multiply against thee." Within a few years after the death of Gallienus, we have it on record that their multiplication had been to an extent, in parts of the empire, that made it a crying evil.

Love of Change.

(From Dr. SPRING'S "Bible Not of Man.")

Another remark from the preceding discussion, relates to a common error of modern Rationalists. There is a class of minds, in which the spirit of inquiry supersedes the love of truth. Truth already attained holds a less important place in their estimation than that which is doubtful and sought after. Whether there be more of egotism than the love of truth in this state of mind, they who cherish it can perhaps best decide. It is

* It was during this pestilence, I think, that the infidel philosopher Porphyry wrote bitterly of its incurability, as a consequence of Esculapius having been alienated by the progress of Christianity. It was during it, also, that the Christian bishop Cyprian, in his treatise "De Mortalitate," of which the very title illustrates the imagery of this fourth Seal, comforted his brother Christians suffering under it; reminding them that all things, even death, were theirs; that in this world they were strangers; and that death would but take them to their home with Jesus. . . . The contrast is characteristic and edifying.

no uncommon thing to boast of light that is new, when it is only new *to us*; while the incense that is offered on the altar of a proud and self-complacent egotism, may indicate the ignorance, as well as the vanity of the worshipper.

The love of investigation merely, where it is not under the influence of a humble and docile spirit, is much more likely to give the thoughts a wrong, than a right direction. There are those who are "ever learning, and never come to the knowledge of the truth." They live upon intellectual excitement, rather than upon intellectual gratification. "If," says the German philosopher Lessing—"if God held in his closed right hand *all truth*, and in his left the single, *ever active impulse after truth*, though with the condition that I should wander in continual error, and should say, Speak; choose! I would humbly point to the left hand and say, Father, give:—pure truth is for thee alone!" There is ensnaring beauty in such a representation as this, and there is seeming modesty; while in reality it is but an ingenious, though transparent covering of a heart that "loves darkness rather than light." Such is the skeptic's love of truth, but not the Christian's. The intellectual excitement fostered by doubt, hesitation, and inquiry is not enough for him. To think, to search, to be "driven about by every wind of doctrine," is not enough for him. It is not the labor merely, but the fruit that he desires: it is not intellectual excitement, but intellectual repose: it is not doubt that he is seeking after, but certainty. He is a lover of truth—that never alters. If he can but learn the truth, he will listen thoughtfully to it, in whatever guise it approaches him. He will sit humbly at the feet of the Divine Teacher, or gather it from the lips of babes. A single truth stamped with the impress of Heaven, outweighs with him all the vain pride of the mere philosopher and rationalist in his researches. The spirit of inquiry is not one which he wishes to see suppressed, or even embarrassed; but he would that it were always wisely directed, and made subservient to truth. And where can it be indulged so freely, where is there such scope for it, as in "the depth of the riches both of the wisdom and the knowledge of God?" God has wisely bestowed upon us this ever active impulse after truth, but with no condition that leads us to error. Nay: while he opens his left, he also opens his right hand, dispensing with exuberant bounty truth, pure truth, from the eternal habitation where he dwells.

The thought has more than once been suggested, that the evidence by which the Divine origin of the Sacred Writings is established, is, after all, nothing more than that which results from the manifold combination of strong probabilities in its favor. The writer well remembers the impression which this thought made upon his own mind in early life, when he first met with it in a published discourse of a justly celebrated theologian of our country. "No Christian," says this writer, "can *certainly* know that the Gospel itself is of Divine inspiration." It were no marvel if this single remark, as dangerous as it is unwarranted, had made as many unbelievers, as the able and unanswerable discourses of the same author on "The Nature and Danger of Infidel Philosophy" have made believers. Whatever depends on probable evidence only, can never produce the conviction of *certainly*. The most that can be said of all propositions of this sort is, that there is a *strong probability* in their favor; and that they are rather suspended over the fancy as an airy vision, than recognized as immutable truth. I confess I shudder at the thought that we have no higher evidence in favor of the Divine origin of

the Scriptures. Is it so? Is it so, that nothing more can be affirmed of the legation of Moses and the prophets, Christ and the apostles, than that it is in a very high degree probable? Is it no more than probable that there was such a personage as Jesus Christ, "who was delivered for our offences, and rose again for our justification?" Did Paul reason thus, when he said, "I know whom I have believed?" Did John reason thus, when he said, "We know that when he shall appear, we shall be like him?" Perish all such skepticism as this! Trust it, who may; but God forbid that the faith of his people should rest on such a questionable basis! The highly respected and venerable author himself, to whom we have just referred, in defiance of his theory, could not help contradicting it, whenever his own ardent and strong mind kindled with the importance and responsibility of his theme. Comparing Christianity with Infidel philosophy, he says, "Here is no *uncertainty*, no *wavering*, no tossing on the billows of anxiety, no plunging into the gulf of despair; your path is a straight and beaten way, and were you way-faring men and fools, you need not err therein."

What was Witchcraft?

If Mesmerism has done nothing else, perhaps, it has at least afforded a clue to those mysterious trials for witchcraft, which, in the sixteenth and seventeenth centuries, filled Europe with blood and horror. No person can peruse the records of those trials without being struck with the fact that the pretended witches exercised an influence over their supposed victims, entirely similar to that possessed by the mesmeriser over his subject. The person supposed to be bewitched was frequently put to sleep, in which state he or she became insensible to pain; while, in other instances, their tormentors, by pricking a waxen image, inflicted pain, though these are precisely similar to the effects produced by magnetisers. Most persons have seen the ordinary experiment first alluded to; the latter is less common, but yet capable of being performed. That a magnetiser, when the patient is in a magnetic sleep, can will him or her to suffer pain in any part of the body he may choose, is a fact to which thousands can testify, though no one, perhaps, will ever be able to explain the cause. Other similarities between the tricks of the magnetisers and those of the pretended witches of the days of our ancestors, might be pointed out; and it would be a curious study, and to some extent a useful one, to pursue the examination; but, at present, we have not the leisure.

It was always a mystery to us, until the discoveries of mesmerism made it plain, how to reconcile the shrewdness of our forefathers with a belief in the apparent absurdities detailed on the trials of the old witches. Men, in the sixteenth and seventeenth centuries, were not less logical than now. Yet we find learned lawyers, able statesmen, and even pious churchmen, lending their countenance to the punishment of witches, and deliberately expressing their horror, not hastily, but after earnest examination, against the practices of the condemned. It will not do to say that these men were the deceived, and the poor and often lamentably ignorant old women, the deceivers. In a single case, or for a short space, even men of acute intellect might thus be misled; but it would have been impossible, in thousands of instances, and for a century and a half, to hoodwink mankind. Nor can it be supposed that the miserable victims took pride in their power, and were therefore led by vanity to assume the character of witches, even with the at-

tendant perils. An examination of their trials proves that the prisoners were as much horrified at their power as the spectators: that they had only indulged in its exercise in moments of passion; and that they could give no clue to its origin. It is a strange fact, and strongly supports our position, that no witch, on her trial, ever acknowledged herself an impostor. Had they been playing a part, some would have been found to do this.

Nor can it be said that these pretended witches were insane. Thousands of them were put to death, in various parts of Europe; and among so many, if they had been crazed, there would have been more or less difference in the character of the disease. But, so far from this being the case, there was a striking similarity in them. They all possessed much the same powers, and exercised them in much the same way. Their madness, if madness it was, had a strange method in it. But we do not believe it was madness. We are convinced that these pretended witches were persons who, having accidentally felt themselves possessed of mesmeric power, were frightened at the strange faculty, and very naturally concluded—for it was an age of ignorance and superstition—that they had it from the evil one. Nor are the confessions which some of them make—that they had seen and conversed with the author of sin—of any weight as against this supposition; for these pretended interviews, as was developed on the trials, always took place when the body of the accused was in a state of sleep, so that the meeting, with all its attendant circumstances, were but the ravings of a disordered fancy in the magnetic slumber.

Those who have the curiosity to examine this subject further, will find an article respecting it in the last number of the Dublin University Magazine; where also authorities are referred to whose closer scrutiny would amply repay investigation.

Neil's Gazette.

ROME.—ITS CONDITION AND PROSPECTS.

Rome presents at this moment, a spectacle most surprising and interesting, especially to an American observer. While the Pope retains his seat, and claims and receives homage as viceroy of God on earth, he is denying many of the moral, as well as political doctrines of his predecessors, overthrowing many of the institutions of the Papacy, and adopting sentiments and practices exactly in opposition to them.

Now, while we find the very Pope of Rome adopting some of the doctrines of our ancestors, and proclaiming them as the only hope of his people; while we find him resorting to the principles on which our institutions are founded, under which we were educated, and in the practice of which we have lived, we may well rejoice as well as be astonished. Such testimony in favor of our wisdom, and of the rectitude of our path is as satisfactory as it is unexpected. We find here an acknowledgment, that, after all the long-boasted infallibility of the popes, the simplest of us Americans has been right, while they have been wrong.

But we find another evidence of our superior wisdom lying below all this. We see also, that the Roman people are likely to be led to the discovery of it before their master; and that this discovery, whenever it is made, must mark the date of his final overthrow.

The great doctrines of human rights, of liberty to think, and speak, and act, which the Pope now admits and proclaims, have been derived from the Bible, and are there most forcibly and plainly taught. The people of Italy cannot be long in claiming to read that Book: the charter of human liberty, civil and religious. The Pope now invites them to

drink of some of the streams, and they must soon ask the way to the fountain. Family Visitor.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, OCTOBER 16, 1847.

Eleventh Tent Meeting.

NORTH SCITUATE, R. I.

The brethren in North Scituate had entered heartily into the work, and everything was, therefore, well prepared. The tent arrived from New York on Tuesday afternoon, and by noon on Wednesday was pitched on a level grass-plot, by the side of the village street, directly opposite the Tabernacle, or House of Prayer, where Bro. Bellows preaches.

Bro. Himes spoke Wednesday afternoon, on the 8th of Romans,—that chapter which Paul begins so sweetly by saying, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

He spoke on the importance of personal holiness, both for our own safety, and usefulness to others; distinguished the true from the counterfeit; and showed from the latter part of the chapter that the redeemed and sanctified soul is waiting for "the redemption of the body," which will be at the coming of Christ, and not before.

The public lecture for the evening was appointed at 8 o'clock, to give the operatives in the neighboring factories an opportunity to hear. The brethren assembled at 7, when Bro. Adrian expressed his unabated interest in the good cause, and Bro. J. S. White followed, showing that, in our application of Scripture, we merely follow out the views of men whom the churches delight to honor, such as LUTHER, WESLEY, and others.

At eight, Bro. Himes named his text from Matt. 6:10, beginning with the words which float from the mast-head of the tent: "THY KINGDOM COME." He said, we must learn the nature of the kingdom from other Scriptures, and referred to the 2d of Daniel, where we read that "the God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, [that is, all which have gone before it] and it shall stand for ever." As these kingdoms have not been broken in pieces and consumed, it follows that the everlasting kingdom has not yet come to take their place. It is, therefore, proper for us to pray, Thy Kingdom come. The kingdom had not come, when Christ taught the prayer. It could not come till the image should be smitten on the feet, and all its parts of clay, iron, brass, silver, and gold should be broken in pieces together. He presented a painted representation of the image, made so as to be taken in pieces, thus impressing the truth irresistibly and indelibly upon the mind. He remarked that, when presenting this subject in New York City, he noticed an intelligent hearer, gazing with fixed attention. At the close of the meeting this man, who proved to be a Methodist Protestant preacher, and who was said to have been a bitter opponent,—came up to Bro. Himes, and said: "It is hard for old friends to part; but I believe I shall have to part from my favorite doctrine of the temporal millennium." He said he should examine the subject further,—and he did attend the meetings with unabated interest to the close, and then expressed his strong desire that they should be continued longer, for, said he, turning to the immense audience who were retiring, you see the people are just beginning to be deeply interested in the subject.

A similar impression seemed to be made on the audience here. But I am sorry to say, that there were a number of young men, both in and around the tent, who seemed determined neither to hear themselves nor permit others, if whispering, talking, and laughing could prevent. At the close, Bro. Himes expostulated with them,—told them their conduct was observed, and that, when we had taken so much pains to do them good, if they chose to prevent our benefiting them, we

did not feel called upon to permit them to deprive others of the privilege of hearing. The rest of the evening meetings were appointed at half past six.

THURSDAY MORNING.

Bro. J. S. White spoke on Heb. 9:28—"So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time, without sin, unto salvation."

Here, said Bro. White, Christ is spoken of in only one office, that of priest, but other Scriptures speak of him as Prophet and King. He read Deut. 18:18, and Luke 1:32, 33.

The priestly office under the law was typical of Christ's office as described in the text. As the priest, after making atonement, came out in person to bless the waiting people, so Christ will personally return to bless those that wait for him. When he was on earth he said to his disciples, "I go to prepare a place for you, and I will come again, and receive you unto myself." What is included in this word *I*? Let Christ answer. After his resurrection, he said: "Handle me and see that it is *I* myself." The word *I* here includes the body which bore the marks of crucifixion on hands and feet. Again: when he appeared in glory, on the Isle of Patmos, he said: "I am he that liveth, and was dead." It was the body, and not the divinity, that died. The same Jesus that went up into heaven, shall so come as he went into heaven.

Bro. White then dwelt with great power on the promise of the text that Christ will come to the salvation of them that look for him. This promise makes their salvation depend on His personal return, and offers no assurance of salvation to those who do not look for him.

AFTERNOON.

Bro. Adrian read Rev. 8:13 for his text: "And I beheld and heard an angel flying through the midst of heaven, saying, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound."

He began by saying, that this announcement interested him, and should interest all. If it was a wo against the brute or inanimate creation, or against the distant stars, it would little concern us. But as it is, every dweller on the earth should inquire whether he is exposed to the wo here denounced. He proceeded to show that, of the seven trumpets, the last three are connected with the first, second, and third wo.

When the fifth angel sounded, the fallen star opened the pit, and the sun and air were darkened by the smoke. This, according to Doctor Clarke, and a host of other Doctors and commentators, refers to Mohammedanism. The locusts which then appeared, did not come out of the pit, but out of the smoke, or false doctrines which had come from thence. In the days of Othman armies of horsemen began to overrun the earth, to propagate Mohammedanism, their leaders fiercely fighting one day, and gravely preaching the next. These armies, having, as Pliny informs us, yellow turbans, and "crowns like gold," and long hair, "as the hair of women," and shields of raw hide, hard, "as it were, breastplates of iron," and rattling upon their shields with their scimiters, so as to make a noise, "as the sound of chariots of many horses running to battle," are most exactly described in the vision.

And they had a king over them, and their power was to hurt men five months, which, reckoning a day for a year, would be 150 years.

In Gibbon's "Decline and Fall of the Roman Empire," vol. iv., p. 259, we have an account of the foundation of the Ottoman Empire. And it is there stated that Othman first invaded the territory of Nicomedia, July 27, 1299, from which point 150 years will carry us to 1449. Here "one wo is past," but the second immediately takes its place. John Paleologus, the emperor of the East, died that year, and so sunk was the power of this eastern division of the once mighty Roman empire, that his successor dared not ascend the vacant throne, till he had obtained permission of Amurath, the leader of the Turks. Then the four Euphratean powers were loosed, and Constantinople was taken. The eastern empire ceased to be. It was subjugated by the largest army, consisting wholly

of horsemen, which the world ever saw. The number is expressed in the text as two hundred thousand, which may, perhaps, mean 201,000, or 400,000. Bro. Litch supposes that 200,000,000 represents the whole number of Turkish horsemen during the whole period of the second wo, or 391 years and fifteen days. But the description of this army, in vs. 17, 18, written as it was, more than thirteen centuries before fire-arms were used, is wonderfully exact, demonstrating the inspiration of the Revelator.

Nor is the fulfilment of time less striking. The four angels being loosed for a prescribed period, we should naturally expect a shutting up of their power within close limits whenever the period ended. That the Turkish power has been thus circumscribed since the 11th of August, 1840, is known to all observers. We are therefore sure that the sixth trumpet has ceased its sounding, and the time of the seventh comes QUICKLY.

Bro. Himes read for his text, Dan. 7:27—"And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." As a parallel to this, he also read Rev. 5:9, 10—"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

The first question is, Has this earthly reign begun? A Roman Catholic Bishop at the West, in an article published within the last two years, quoted Rev. 5:9, 10 to prove that his was the true church, because it embraces people of every kindred, and nation under heaven, and he looked upon this country as the next theatre of its triumph.

If there ever was a time when this reign could have been said to have commenced on earth, it was when Constantine was converted, but then the church was prospered almost to death. Bro. Himes proceeded to illustrate the 7th of Daniel, leading irresistibly to the same conclusion as in the preceding evening.

FRIDAY MORNING.

Bro. Adrian preached from Joel 3:14—"Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision."

He remarked that the next verse carries us irresistibly to the second coming of Christ. As his personal coming cannot be, till the signs he foretold have been given, it would be absurd to pretend to look for him while denying that the signs have been seen:—so that those who say they are looking for Christ as much as we are, and yet say they have seen no signs of his coming, are either mistaken, or they are deceivers. God has given to his prophets a view of the great events of the world's history leading down to his second coming, so that the captive Daniel, and the exile John, might be said to have sailed down the stream of time, even to the consummation, though they had not actually moved one hour beyond their own times; just as the spectator of Banvard's moving panorama of the Mississippi River may be said to have taken a voyage from New Orleans to St. Louis, though he has not left his seat.

When John the Baptist came in the wilderness of Judea, he preached the first coming of the Lord, and multitudes went out to hear him; but that could not have been the fulfilment of this Scripture, for the context fastens its application to the time when "the heavens and the earth shall shake, but the Lord shall be the hope [for refuge] of his people, and the strength of the children of Israel." But the preaching of John sealed the doom of the great body of those who heard him.

We may ask why the multitudes are in the valley of decision. The text gives the answer. For the day of the Lord is near. Eternal interests are involved in the hearty reception of this truth. No man can truly believe the Lord is near, and not get ready. He may have suspicions and conjectures that it may be so, and go on in sin; but

if his conviction is settled, in the soul, it must lead to penitence.

We now ask, Has not the scene described in the text been exhibited for the last fifteen years. The excitement on this subject has not been confined to this country. It has spread over the world. We have heard of it from Asia, and from Europe. A missionary who travelled in Denmark in 1843, describes the spiritual exercises of some of the poor people in that country, who closed their exhortations by saying, the Lord is soon to come. God has given us signs described in the verse succeeding the text, and in Luke 21, Mark 13, and Matt. 24, all helping us to decide the question, and may God enable us to decide it aright.

AFTERNOON.

Bro. Adrian's text was Dan. 10:21, which he illustrated by tracing the line of prophetic light shining brilliantly upon the world's history, from the 11th of Daniel, leading us to the time when the dead shall rise, and Daniel stand up in his lot. The discourse ought to be reported in full, but it would be impossible to do justice to it in a brief sketch.

EVENING.

Bro. Himes remarked that his subject was the Millennium; and that every class of mankind look for it in some form,—Jews and Christians, Philosophers and Philanthropists, Socialists and Associationists, all look for a bright period of happiness, to come suddenly, or to be brought about by the gradual operation of progress. But my text will tell you what the Bible millennium is.

Rev. 20:6—"Blessed and holy is he that hath part in the resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

From the text we learn, that those who have part in this millennium shall be holy. Holiness of heart is an indispensable requisite for its privileges, and its joys. Those who have this character will be blessed.

Another characteristic of this millennium will be that those who have part in it will reign. As Christ elsewhere says: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." "If we suffer with him, we shall also reign with him." Mark; the reign shall be with Christ, not without him.

Another item of this blessedness is, that those who enter upon its beginning, can neither die nor fall away, while it continues. They are sure of a reign longer than Methuselah's life. Of course it cannot be in the mortal state, while death reigns.

But there are those who talk of this first resurrection as being a conversion. If we understand it so, let us see how it will read. Blessed is he who, having been dead in trespasses and sins, shall be raised to life in the first conversion; but the rest of those who are thus dead cannot be converted till the thousand years end. This very reading, then, would show that there are no conversions in the millennium, and would of course make it very different from what the church expects.

The original word for resurrection is *anastasis*, and as we here read of the first one, the question arises whether other Scriptures teach or imply that there is more than one. Referring to John 5:29, we might suppose that the righteous and the wicked who are in their graves, would hear the voice of the Son of man at the same time, and come forth at once. And when Paul, in Acts 24:15, asserts his belief in the resurrection of the just and unjust, we might think they would rise together. But when we turn to Luke 14:14, and hear Christ tell those who make feasts for the poor, that they shall be recompensed at the resurrection of the just, we begin to see that there is to be a resurrection in which the just alone have part. If this were not so,—if there is to be no separate resurrection for the just,—then Christ would have been more likely to say: "At the resurrection," for that would have fully expressed his idea, and the remaining words add nothing to the meaning. But we cannot suppose Christ used words without meaning. We therefore believe there is to be a resurrection for the just alone.

But the case is made still plainer, if possible, in Luke 20:35, 36. There Christ, in answering the cavils of the Sadducees, says: "They which are ACCOUNTED WORTHY to obtain that world, and the RESURRECTION FROM THE DEAD, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Now, if Christ were speaking of a resurrection in which all have part, then all will be children of the resurrection, and consequently children of God. For, if being raised makes men children of God, and all are raised, then all are safe.

Again: we turn to the remarkable language concerning the resurrection used by Paul in Phil. 3:11. There, after enumerating his chief privileges and distinctions, he says he accounted them as all loss, esteeming them worthless and vile; and he thus expresses the great object for which he renounced all these precious things: "If by any means I might attain unto the resurrection of the dead." What does this mean? says the objector. Paul believed in the resurrection of the just, and of the unjust: and he must have been one or the other, and was, therefore, sure of a resurrection.

We acknowledge that we can see no meaning to this text, except as it is applied to a resurrection which insures the happiness and glory of all who have part in it. And there is a peculiarity in the original strikingly confirming this view, which does not appear in the translation. I well remember, said Bro. H., the deep interest I felt, when this truth first burst upon my mind. We were holding a conference in Providence, and our lamented Bro. Fitch was examining some publications just received from England, when he suddenly broke out with his usual warmth and earnestness, "Praise God for light!" He had learnt that the original word in this verse is not *anastasin*, as in the verse before, but is *ex-anastasin*, or *out-resurrection*. The object of Paul's strong desire was thus made clear. It was, that he might have part in the first resurrection, and thus be raised out from among the DEAD.

This application of Paul's language to THE RESURRECTION of the blessed and holy, who shall live and reign with Christ, presents an object worthy of the intense interest he manifests;—while an application of it to a resurrection in which all have part, and which all are sure of, makes the whole context unmeaning and absurd. This doctrine of a first or glorious resurrection distinguished from a second, which introduces its subjects to the second death, fully harmonizes the language of Paul,—while we see no possible way of harmonizing it with any other view.

Bro. Himes was proceeding to illustrate this subject, when the meeting was disturbed by a sound like the croaking of a frog, which was evidently caused by some one intent on disturbing the meeting. He paused, and gave notice that he should not proceed if the interruption was continued. He commenced his remarks again, when the audience was disturbed by a sound like the noise of a chicken. The meeting was therefore closed for the evening. We were informed that a person living a few miles from the village had been heard to say that strange noises would be heard in the tent that evening.

SATURDAY MORNING.

Bro. J. S. White spoke from Job 14:14, on the Resurrection, as a great truth of Revelation, which cannot be proved with certainty from philosophy, and which is the foundation on which our hope of future glory rests.

AFTERNOON.

I spoke on the times of the Papacy, illustrating the prophecies which foretell the falling away,—the revelation of the Man of Sin,—the period of 1260 years in which the saints should be in the hands of the little horn,—quoting from that deeply interesting work, "The Church in the Middle Ages," the evidence that that period has past, and that we are now living in the time of the end.

EVENING.

Bro. T. Cole, of Hartford, having just arrived, spoke from Ezek. 33:7-10, on the duties of the faithful watchman, concluding by an earnest appeal to all to heed the workings now so faithfully and disinterestedly given.

On the Sabbath, the attendance was very large, and remarkably quiet. Bro. Himes spoke in the morning and evening, and Bro. Cole in the afternoon, mostly in illustration of Daniel's prophecies.

Monday morning, the brethren and sisters assembled in the Tabernacle, and observed our Savior's command, "This do in remembrance of me."

We then separated, feeling deeply grateful to the brethren in North Scituate, for their

kindness, and to our heavenly Father for his protecting care.

The prayer meetings were well attended every day, and the brethren present enjoyed gospel freedom. Thus ended our series of meetings for the season. The swiftly-coming day of God will show what fruit the seed sown has produced.

N. S.

God's Judgments.

(Concluded.)

In 1755, Nov. 1st, "a tremendous convulsion laid Lisbon in ruins, with the destruction of 50,000 lives. This shock was felt on the whole Spanish coast, and 10,000 people perished in one of the Azores. In Mitelene, an island in the Archipelago, 2000 houses were destroyed." In this year, "Constantinople lost 150,000 inhabitants by the plague."

In 1760, "Cyprus, which had been free from pestilence for thirty years preceding, lost 20,000 inhabitants by the plague."

In 1762, "in America, the heat and drought exceeded what was ever before known. From June to Sept. 22d, there was scarcely a drop of rain; almost all springs were exhausted, and the distress occasioned by the want of water was extreme. The forest trees appeared as if scorched."

"On the 19th of Oct., 1762, happened a remarkable dark day at Detroit and the vicinity. While at dinner, the inhabitants found it necessary to use candles. The darkness continued, with little interruption, during the whole day."

In 1763, "the bilious plague in Bengal carried off 800 Europeans, and 30,000 natives." "The summer was remarkable for hail-storms, one of which totally ruined 36 villages in Macconois, in France."

In 1765, "a remarkable high tide in China, in May, swept away a whole city."

In 1766 was a drought and famine. "In Scotland, the people were compelled to kill their cattle for want of fodder. The heat and drought produced great hail-storms; and in autumn were followed by inundations, one of which, at Montauban, in France, swept away 1200 houses. Terrible tempests marked the year, and in the West Indies, hurricanes."

In 1770, the plague raged in Constantinople; "and 1000 bodies were, for some time, buried daily." In the following year, "this malady prevailed in Poland and Russia, and 200,000 people perished. The number that died in the Russian dominions was 62,000."

In 1772, "in Bohemia, it was computed that 168,000 persons perished in that year by epidemic diseases." "A tempest in China destroyed 150,000 lives in Canton river."

In 1773, "an earthquake sunk the town of Guatemala." In Bassora, in Persia, a plague "carried off 80,000 people."

In 1779, "not only all the rivers, but the harbors and bays in the United States, as far south as Virginia, were fast bound with ice. Loaded wagons crossed the Chesapeake Bay at Annapolis, where it is five miles wide."

"On the 19th of May, 1780, occurred a singular darkness in New England; and it was perceived, in a smaller degree, as far south as New Jersey. The heavens were obscured with a vapor, or cloud, of a yellow color, or faint red. The cloud which occasioned the principal darkness, passed over Connecticut about the hours of nine and ten, and continued till after twelve. In the greatest obscurity, a candle was necessary to enable persons to read. For some days before, the atmosphere was filled with vapor." (Min. Amer. Acad., v. I, 234.)

"On the same day that this lurid vapor overspread several hundred miles of country in America, Etna began to discharge lava from a new mouth, between two and three miles from its crater. The lava divided into three streams of a quarter of a mile in breadth, and in a few days ran 14 miles. There were also great discharges from Vesuvius, and a volcano in the Arctic regions." (Con. Courant, Oct. 24th, 1780.)

"On the 2d of Oct., the leeward West India Islands experienced a most dreadful hurricane; and on the 11th, the windward Islands were almost laid waste by a similar calamity. Barbadoes, which is least subject to these tempests, was laid desolate; and it was estimated that 6000 souls perished. Houses, plantations, buildings, wharves, piers, shipping, were all overwhelmed in one general ruin."

In 1783, Feb. 6th, in Sicily, "a tremendous shock laid in ruins the greatest part of Messina, Calabria, and many towns and villages. From 30 to 40,000 persons perished in the ruins." In Iceland, in June, a discharge of lava from Mount Hecla spread over 36,000 square miles. "During the immense discharges of fire and lava from Hecla, all parts of Europe, Great Britain, Italy, Sicily, France, and even the Alps, were overspread with a haziness in the air. This caused universal consternation, as a similar appearance had preceded the earthquake in Sicily in Feb."

In 1785, Aug. 25th, there "happened in the West Indies one of the most dreadful hurricanes ever known."

In 1786, Oct. 9th, "there was an uncommon

darkness in Canada; while the atmosphere was of a fiery luminous appearance." "On the 15th occurred a still greater obscurity, succeeded also by lightning, thunder, and rain. On the 16th, the morning was calm and foggy. At 10 o'clock arose a wind from the west, which partly expelled the fog; and soon after, commenced the darkness of midnight. The people dined by candle-light. Soon after the darkness, fell a meteor, or fire-ball."

In 1788, "it was estimated that 80,000 Austrians perished by disease." "On the 29th of Oct., from 2 p. m. to half-past four, Kentucky was enveloped in thick darkness, so that people were obliged to use candles."

"In August, 1793, commenced, in Philadelphia, that dreadful pestilence which alarmed the United States, and spread terror and dismay over the city."

In 1797, Aug. 19th, "a storm and whirlwind in South Prussia tore up forests, carried trees along like sheaves of wheat, and levelled several villages. In Rome and Naples happened a most extraordinary tempest on the 25th of Sept. It took up men and carried them some distance."

"In February, 1797, South America was terribly convulsed. Quito and the neighboring provinces suffered, by the destruction of almost every house. Mountains were detached from their stations, and rolled against each other, burying villages in ruin. Volcanoes emitted fire, lava, and rivers of water. It is said that 40,000 inhabitants perished. In August, dead fish, in great numbers, were seen to float down James River, in Virginia, for many days in succession. Cats died in multitudes. The plague raged in Constantinople, on the Barbary coast, and in Corsica."

In 1798, about 2000 persons died in New York of the yellow fever.

The foregoing are but a very few of the cases of pestilence, famines, earthquakes, storms, &c., enumerated by Dr. Webster, who has devoted 700 octavo pages to the subject. For those which occurred from 1788 to 1798, he has devoted fifty-seven pages. As Mr. Webster only brings us down to near the close of the last century, and as we have more abundant sources of information, and are more familiar with those of the present, we there leave it.

We have given enough to show how easily God can destroy one half, two-thirds, or the whole of the human race, by the simple exercise of his almighty power.

The object of Dr. Webster was to show, that contemporaneous with any malignant disease, was the appearance of a comet near our system, earthquakes, and other attendant circumstances, showing that the health of our atmosphere was more or less owing to derangement of the elements, &c. &c. When we enumerate the wonderful judgments which have afflicted mankind, who cannot see that at any moment God could easily annihilate the human race?

"The Sign of the Son of Man."

Matt. 24:30—"And then shall appear the sign of the Son of man in heaven."

I. Has the sign of the Son of man appeared, or is it still future?

The disciples proposed to our Lord three questions: 1. When shall the prediction just uttered (in v. 2) be fulfilled? 2. What shall be the sign of thy coming? 3. And of the end of the world?

In answer to the last two questions, (for they in fact resolve themselves into one, the coming of Christ being the end of the world,) we find one sign given in the 14th verse: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

In the 29th verse we have four signs of the end given: 1. The darkening of the sun. 2. "The moon shall not give her light." These occurred in 1780. 3. "The stars shall fall from heaven." This occurred in 1833. 4. "The powers of the heavens shall be shaken. By the powers of the heavens, I do not understand the heavens themselves, but the powers that be, both civil and ecclesiastical. Eph. 6:12—"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This shaking I believe is going on, and will be terminated in the consummation; that the things which cannot be shaken may remain.

5th sign. V. 30—"The sign of the Son of man in heaven." All the other signs are literal, and of course this must be. And as we have had nothing evidently answering the prophecy, we still look into the future for a fulfillment.

II. Where is the sign to appear?

Our text says, "in heaven." But what is intended here by "heaven?" Let the next verse answer: "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four

winds, from one end of heaven to the other." Where is heaven in this verse? Is it not where the elect are in their scattered condition, and from which they are to be gathered? It must be, then, the territory of Christ's kingdom, which is to be the future abode of the saints. So I understand heaven to mean in our text, where "the sign of the Son of man will appear."

III. What will constitute the sign of the Son of man? Here is the question which has been so often asked; and concerning which there has been such a variety of opinions;—some considering it past, and others future; one making it "all the signs put together," and another says "the seventh month movement was the sign;" and still another, that "it will be a white cloud, or a great light," &c. &c. But for about three years past, my mind has been perfectly satisfied in regard to this question. And it is to the Bible, and the Bible alone, that I go for light on this subject, as well as all others. Let me, then, call your attention to what appears to me to be the Bible teaching on this question.

Isa. 8:16-18—"Bind up the testimony, seal the law among my disciples. And I will wait upon [for] the Lord, that he will hide his face from the house of Jacob, and I will look for him. Behold I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." "Behold I." Who is the speaker? Evidently our Redeemer, Jesus Christ. See Heb. 2:12-15, particularly the 13th verse, where Paul quotes from this passage Luke 2:34—"For a sign which shall be spoken against." How was Christ a sign and a wonder? Matt. 12:41—"The scribes and Pharisees say, 'Master, we would see a sign.' He answering, said unto them, An evil and adulterous generation seeketh after a sign; and no sign shall be given unto it, but the sign of the prophet Jonah: for as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

How could the sign or type of the prophet Jonah, who lived more than eight hundred years before, be given to that generation? I answer, by being fulfilled in the antitype. So that Jonah's burial in the deep, and resurrection, were typical of Christ's burial and resurrection. And as the antitype is greater than the type, so Christ declares, "Behold a greater than Jonah is here." In fulfilling that type, he was a sign and a wonder to the last generation under the old covenant. Matt. 17:23, 23; 20:17-19; John 2:18-22; 1 Cor. 15:4.

Now why does Christ call his burial and resurrection "the sign of the prophet Jonah?" Don't you see that he calls the antitype by the name of the type? Here then we have a key; let us apply it to our text, and see if it will unlock it. "The sign of the prophet Jonah." "The sign of the Son of man." How similar the expressions. We have seen a fulfillment of the second. It is shadowed forth in the ordinance of baptism, instituted in the church, as an emblem of Christ's burial and resurrection, and typifying the future resurrection of the saints. Rom. 6:3-5.

As Jonah's burial and resurrection was a sign of Christ's burial and resurrection, so Christ's resurrection is a sign and sure pledge of the resurrection of his people. 1 Cor. 15:12-23. "Christ the first fruits." That is a pledge of the harvest. Rom. 8:11. He is the head. Col. 1:18; Eph. 5:23. The resurrection of the head is a sign and sure pledge of the resurrection of the body. And as the resurrection of the head was a sign and a wonder to the last evil and adulterous generation under the old covenant, so the resurrection of the body, the church, will be a sign and a wonder to this evil and adulterous generation, the last under the proclamation of the new covenant. Hence, I understand v. 31 of Matt. 24th, as an explanation of our text.

IV. The effect.—"And then shall all the tribes of the earth mourn." The wicked may laugh and scoff at all the preceding signs, but here will be one that will make them mourn. When the harvesting angels go forth with a loud sounding trumpet, the sleeping saints awake to immortality, the living saints are changed, and they all rise together to meet the Lord in the air, the tribes of the earth will know the day of God has come, the righteous are taken, and they are left; and then they will mourn—"The harvest is past, the summer is ended, and we are not saved." See Rev. 6:15-17.

O sinner, what a day that will be! Flee! In these last lingering moments of time, flee to the ark of safety, before the storm shall overtake you. L. KIMBALL.
Low Hampton (N. Y.), Oct. 2d, 1847.

Correspondence.

Tent-Meeting near Basin Harbor, Vt.

Having been deeply interested in the accounts given of other meetings, and believing that the readers of the "Advent Herald" would read with interest an unvarnished account of the "big tent" and camp-meeting lately held near Basin Harbor, Vt., I attempt a description of it as it appeared to me.

It commenced, agreeable to appointment, on Wednesday, Sept. 15th, and held over Sabbath. The location was the most convenient that could be obtained, being less than half a mile south of the steam-boat landing, at which all the boats stop, and from which two stages and a small steamer pass to and from Vergennes twice a day. Also a ferry boat to West Port. The fare being very cheap by all these means of conveyance, every facility was offered to those who wished to attend; consequently there was a large gathering present.

The "big tent" was pitched in the southwest corner of a beautiful field, which was bounded on the south and west by a very dense and beautiful grove, which protected us from the lake winds. For several days previous to the meeting, the weather was rainy, windy, and cold; but on Wednesday forenoon the wind changed from north to south, the rain ceased, the clouds dispersed, and the sun shone forth to warm and dry the earth; and in all respects Providence appeared to smile upon us. We had excellent weather till the close of the meeting. The congregation was good at the commencement, and continually increased till the meeting closed. An impressive introductory discourse was delivered by Bro. Hutchinson, from 2 Pet. 1st and 2d, on Wednesday afternoon, after which the following excellent arrangements were unanimously adopted by the brethren: namely, general prayer-meeting in the "big tent" at 5 o'clock in the morning, breakfast at 7, prayer and conference at 8, and preaching at 10, in the forenoon, and dinner at 12, prayer-meeting at 1, preaching at 2, supper at 4-1-2, and preaching at 5, in the afternoon, which was the last public service on the ground. The friends had their family prayers in each of their tents in the evening. At an early hour all retired, and were so refreshed by their regular sleep, as to be able, with healthy bodies and sound minds, to engage fervently and understandingly in the service of God on the following day. The most perfect order I ever beheld at such a meeting, prevailed throughout. The preaching was of the most healthy, enlightening, and soul-stirring character. The brethren and sisters generally were familiar with most of the truths presented, yet all listened with deep interest, and "their pure minds were stirred up by way of remembrance," whilst those who had not been favored with the privilege of hearing before upon the subject of the kingdom at hand were very much enlightened.

Bro. Miller gave two discourses,—one on the "New Song," of Rev. 5:9, 10, and one from 3 John 3, 4. In his first sermon he spoke with animation and interest, especially when describing the character of those who should sing that song. In his last discourse he spoke very feelingly of the joy he experienced when he saw or heard that those who had been converted through his agency were "walking in the truth" of the Bible, and of the grief it caused him to learn that any had left the sure word, and were guided by their own dreams, visions, or impressions. Notwithstanding his disappointments and trials, and the prophecy of the world and many of the professed church to the contrary, he still leans on the Bible as his staff, stands upon it as his sure foundation, makes it the man of his counsel, and uses it as "a lamp to his feet, and a light to his path," hoping and believing it will soon conduct him to perfect and endless day.

Bro. Powell preached a sermon from Job 13:15—"Though he slay me, yet will I trust in him; but I will maintain mine own ways before him." He showed that if we are honest, and had the truth, we should maintain our integrity, as Job did, and not be influenced by any adverse circumstances, or trials, to yield our position.

Bro. Hutchinson preached one discourse from Dan. 2:44—"In the days of these kings shall the God of heaven set up a kingdom," and one from Acts 3:21—"Whom the heavens must receive until the times of restitution of all things." &c. In the first he proved clearly that the kingdom of God is yet in the future, and that it will not be established till all the elements of the kingdom are brought together. Christ, who is the king, must descend, and the "new Jerusalem," which is the capital, also; the saints, who are the subjects,

must be released from the prison-house of death and mortality; the earth, which is the territory, must be cleansed; the king and his subjects must take possession of it, and the will of God be done in earth as it is in heaven. Then the kingdom of God will have come.—In his last discourse he showed that "God hath declared the end from the beginning," by creating the world as it will be in the restitution; the earth as it then was being typical of the "new earth," the garden being typical of the "new Jerusalem," Adam typical of Christ the second Adam, and Eve, his bride, typical of "the bride, the Lamb's wife," &c. &c. He also gave an interesting account of his mission to England and Scotland.

Bro. Himes preached several very interesting discourses,—two of which were upon the prophecies of Daniel,—in which he demonstrated by history, that the four kingdoms, or universal monarchies, which were to precede the kingdom of God, have had an existence—that they have passed through all the changes described by the prophet—that we are now in the last or divided form of the fourth kingdom, and that the next event is the establishment of the kingdom of God "under the whole heaven." He also gave a very animating discourse from the text, "Where is the promise of his coming?" in which he traced the promise and genealogy of Christ, and proved that he was the true Messiah—that he died, was buried, rose again, and ascended to heaven with a literal body, and that he will so come again as he was seen to ascend. The preaching was listened to by all classes with attention, and apparently with deep interest.

The prayer and conference meetings were characterized by love, union, harmony, and much of the Divine presence.—There was no strife, or jarring. The whole camp appeared to be "striving for the unity of the spirit in the bond of peace."—(perhaps I should except a few, who, if it had not been for the preponderating influence against them, might have done otherwise)—all felt it was good to be there. Many were heard to say, that it was one of the best meetings they ever attended, and many more that it was the best one they ever attended. After the second day, the conference meetings became so interesting, it was thought best to have a conference at 5 p. m. instead of preaching.

We were unmolested till Saturday evening, when some twenty young men came on to the ground, under the influence of ardent spirits, who made some disturbance by their noise, but did no damage.

The public services closed on Sunday afternoon, and the Big Tent was taken down. In the evening, Bro. Wilkins, the colored brother, preached to the friends in one of the large family tents. His subject was, watchfulness in view of the Lord's speedy coming. His discourse was timely and interesting. On Monday morning, we had a communion service, at which about two hundred partook of the emblems of Christ's broken body, and shed blood, in commemoration of his sufferings, and in hope of soon "drinking the fruit of the vine anew with him in the Kingdom of God." A parting circle was then formed, in which many gave the parting hand of Christian friendship, with feelings they will never forget, as they said farewell to many they no more expected to meet till the gathering of the "general assembly of the church of the first-born" in "the kingdom of heaven."—We then went to the landing where many of the friends were to take boats for home; but as they did not arrive immediately, Bro. Lentfest gave a short, but interesting discourse upon the Christian "hope." On the arrival of boats, most of the friends left; but as there was no boat going as far north as the Isle la Motte and Champlain, until the next day, about thirty of us returned to our tents on the ground, and remained till Tuesday. We had an interesting prayer and conference meeting in the evening. In conclusion, I would say, as the sketch I have given is an imperfect one, I wish all could have been there to have seen and heard for themselves. I have no doubt much good was done, especially, in "strengthening the things that remain, that were ready to die," and I trust much seed was sown, the fruit of which will be seen after many days.

My prayer is, that Bro. Himes, and those associated with him in the glorious work of preparing a people for the coming of the Lord, may be abundantly sustained and blessed in all their future efforts to advance this blessed cause. And to the brethren I would say, be careful to "render to God the things that are God's," realizing that you are stewards of the manifold grace of God, and that you will soon be called to give an account of your stewardship.

Do not "withhold more than is meet," and thus become poor. But see that you are found among the "liberal souls," that you may "be made fat." And remember that "the liberal soul deviseth liberal things." And may God help us to be faithful to the end, and finally gather us with all the sanctified in the Kingdom. H. BUCKLEY.

Letter from Bro. Wm. Miller.

Dear Bro. Himes:—I cannot refrain from writing a few words to you, to let you know how my soul and body prosper since our tent-meeting at Basin Harbor.

That was to me a profitable time. It seemed like former times, when the truth cut to the heart all who heard. The preaching was plain, powerful, and convincing. The prayer meetings were humble, devotional, and penitential, and very properly conducted. No uproar, confusion, or fanaticism, which disturb the mind, and leave a bad savor upon the hearts of the fastidious. The conferences were perfect love-feasts, and the songs such as the poet describes:—

"My willing soul would stay
In such a frame as this;
And sit and sing herself away
To everlasting bliss."

I never expect to enjoy another such a feast of tabernacles in the flesh. God was with us. Praise his holy name.

You have a real helper in Bro. Hutchinson. I am thankful to God for you, Bro. Himes, for you need just such a companion. God bless you both, and prosper you in your work of preaching the kingdom of heaven at hand, which is the everlasting gospel, and the best news ever heard by man. This gospel I am not ashamed of, although it is the cross bearing gospel of the present day. I was edified, instructed, and encouraged. Yes, I am more than all that; I am strengthened to await God's appointed time with patience and hope, knowing shortly, if we faint not, we shall receive an abundant admittance into the kingdom of God. I am fully convinced that your manner of conducting the meeting is highly conducive of much good, and will produce more beneficial results than any camp-meeting I have ever attended. And let me further say, your course of conduct, not only in your meetings, but in your doctrine, and the editorial department of the "Herald," as well as the publishing of works from your office, I heartily approve of and fellowship. And I would rejoice in my soul if I could honestly say as much of our other Advent offices and editors. But alas, I see them leading off into their old, and, I think, visionary dogmas, which have had, and now have, a deleterious effect upon the minds of many of those who otherwise would have been your warmest supporters in proclaiming the Advent doctrine,—the kingdom of God at hand. We had a practical demonstration of this in our meeting recently, of which you are aware. And any doctrine which stirs up jealousy, hatred, and coldness among brethren, or produces inactivity and sloth, and a lack of love even for our enemies, cannot be of Christ. For Christ is God, and God is love.

These things arise among us, more from a love of self, and a worldly ambition to be highest, than for a love of truth. For a man who loves the truth will weigh well all arguments on both sides of the question, and then judge for himself, and will judge no man, but will leave that with God and the man.

There are some things, which I call non-essential, that are gravely discussed by some among us, as though life and death depended upon them, and are by many made test questions of fellowship, termed "the questions of the age," &c. I mean by "non-essential things," those questions which have no practical bearing on our present life. For instance, one good brother is pleased to believe that the saints, after the resurrection, will have two wings; another says four; and, says the third, they will have six; while the fourth argues for none at all. It is continually debated, how long before there would be four parties, especially, if one began to boast over the other! This every man in his right mind would say was of no consequence to us in this life—whether they had two, four, or six wings, or none at all. So to me is the question of the annihilation of the wicked—it has no manner of use to me in this life. And I, for one, am determined, God being my helper, not to belong to that class in the world to come. And I do not wonder that the world calls us insane; for I must confess it looks like insanity to me, to see religious, candid men, spend their time and talents on questions of so little consequence to us here, or hereafter. If wicked men wish to discuss their hereafter state, let them do it.

I am looking for eternal life, through Jesus Christ our Emmanuel, Wm. MILLER.
Low Hampton (N.Y.), Sept. 27th, 1847.

The "Sublime and Ridiculous."

Dear Bro. Himes:—I took the following extract of an address delivered at the funeral of Capt. J. W. Zabriskie, at Fort Lee, in New Jersey, by Rev. C. Demarest, from the New York Literary and Military Argus, of July 31, 1847.

Napoleon once said, that there was but a step between the sublime and the ridiculous, and the following extract shows that there is sometimes no greater distance between the clearest truth and the darkest error. Mr. D. admits the whole truth of Dan. 2, down to the stone smiting the image, and becoming a great mountain, and filling the whole earth: which he thinks is our government. He admits that the gold, silver, brass, and iron of the image, represents the four great monarchies of antiquity, viz.: Babylon, Medo-Persia, Grecia, and Rome; and that the feet of iron and clay represent the divisions of the Roman Empire into the present ten kingdoms of Europe—that the image is now down to the last extremity, ready for the stone to smite and annihilate it, and, therefore, that the smiting process, and the Kingdom which the God of heaven will set up, are yet future, but immediately to take place.

But the extract will speak for itself:—
"And where is there a country whose destiny is higher or more glorious than ours? All the ancient forms of government are to be annihilated—not a vestige of them is to remain on the earth. God, the Judge of the earth, has written their doom by the pen of his servant. (Dan. 2:34, 35.) That image which Nebuchadnezzar saw in vision, from its golden head down to its toes of iron and clay, represented them: and its fate is their fate. We may then ask, Where is Babylon, the golden head of all kingdoms? Where is the silver of the Medo-Persian Empire? Where the Grecian Monarchy, that kingdom of brass? And where the fourth kingdom, the iron kingdom of Rome? Where the mighty Caesars? This fourth kingdom is down to the feet—down to the ten toes of iron and clay. These are the ten kingdoms of Europe, into which the Roman Empire was divided—these are the ten horns, three of which constitute the Roman State.

"When Christ—the stone cut out without hands—shall smite the image upon its feet, men will see the fulfilment of Daniel's prophecy (35)—'Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.' When these kingdoms have utterly perished, ours, we trust, shall survive."

A nation, then, whose banner floats in blood, whose winds are loaded with the groans of three millions of slaves, whose capital is polluted with angry debates, and often with angry blows, a nation which has spent more for war than has ever been expended for the spread of the Gospel since its Author expired on the cross—is the kingdom which the God of heaven will set up to fill all the earth, when the rest of the nations perish!! Does Eld. D. believe that this is the focal point to which all the lines of prophetic light converge? that this forms the hope which has cheered fifty millions of martyrs? that this is the kingdom for which Christ taught his disciples to pray—the kingdom in which the righteous will shine forth as the sun, when the unrighteous, the children of the wicked one, are gathered out by the angels at the end of the age! the Kingdom which Christ, from the throne of his glory, when all nations are gathered before him, shall invite the "blessed of his Father" for ever to enjoy? the kingdom in its greatness under the whole heaven, which the people of the saints of the Most High shall take, and possess for ever, even for ever and ever, when the Ancient of days sits in judgment on a throne of fire!

Peter, in his second Epistle, ch. 3:13, evidently embraces all who had faith in the Divine promise by the pronoun "we," and he says that they all looked for new heavens and a new earth, after these now existing, which are reserved unto the day of judgment, and perdition of ungodly men; should have been destroyed by fire. And either he was in a very "poetic mood," or he did not look for such a fiery change as our nation has begun in Mexico, when Capt. Zabriskie fell.

Elder D. is like a man who correctly traces

some mighty river from its source to its mouth, and then, not having studied the chart of the coast, mistakes a marsh, or at most a bay, for the ocean. It will be surprising if he does not either loose the light which he now has, or advance to a correct understanding of the kingdom of God. May God grant it may be the latter.

I. E. JONES.

New York, Sept. 30, '47.

LETTER FROM BRO. J. D. WHEELER.

Dear Bro. Himes:—I have been a constant reader of the "Herald" from the commencement of its publication, and have endeavored to be a consistent one. Sometimes I have read things which I thought, at the time, I could not digest; but before I laid it aside, I would take the great medical Book—the Bible—which was written by the great Physician, and if by that I could not prove that it was good to eat, I would not meddle with it. But notwithstanding the little which I could not eat, I found enough in every paper to make a good meal; and with other help-meets (by the grace of God), I have been enabled to continue unto this day, testifying to what Moses, the prophets, and apostles said should come to pass. And I believe, with all my soul, that Jesus will come and set up his everlasting kingdom (under the whole heaven) before this generation passes away. Amen. Come, Lord Jesus, come quickly.

If the devil has got the majority of mankind arrayed against this blessed truth, shall we faint and falter by the way, throw away our confidence, and with them go down to perdition?—No, no. Let us gird on more firmly the whole armor of God, and watch unto prayer, taking heed to the sure word of prophecy until the day dawn, and the day-star arise in our hearts. Yes, methinks one might as well undertake to draw Jacob's well, or any other well, out of the ground, as to convince me that the Lord was not near, and that the signs had not been seen, by which we were to know (and the only way by which we were to know) that Christ was near, even at the door; and before this generation passes away, he will appear to them that look for him the second time, without sin unto salvation. Brethren, we have been disappointed; and in our disappointments we have been tempted to give up our faith—our confidence in God's word, as we have seen many do, and whom, we fear, have drawn back to perdition. But let us, by the help of God, endure and rejoice, knowing that the trial of our faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost given unto us. Yes, brethren, we have a hope that we are not ashamed of; therefore let us always be ready to give the reasons of our hope with meekness and fear. Alas! how few there are now to what there were in '43 and '44, who ask for these reasons! And how few there are now, to what there were once, who are ready to give the reasons when they are inquired of! Well, Paul said it would be so (2 Tim. 4th chap.)—"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, to preach the word . . . for the time will come when they will not endure sound doctrine." And it appears to me that that time has come, for we have seen those who could not endure sound doctrine, but have turned their ears away from the truth, and are turned unto fables.

Brethren, and especially those who stand on Zion's walls, let us watch in all things, endure afflictions, and do the work assigned us, for the time of our departure is at hand—our work is almost done. Then we shall be able to say, with Paul, "I have fought a good fight; I have finished my course; I have kept the faith; and we shall receive a crown of righteousness, and the righteous judge will give us at that day. O yes, in that day we shall be glad, and rejoice that we have endured the cross, and despised the shame; for we shall sit down with Jesus on his throne, and sing the song of redemption. Amen. Come, Lord Jesus, come quickly.

Your brother, expecting eternal life at the appearing of Christ.

Peacham (Vt.), Sept. 26th, 1847.

LETTER FROM BRO. G. DILLABOUGH.

Dear Bro. Himes:—I have often thought of writing a few words of comfort to the few who are waiting for the good Master, but have as often delayed doing so. It is not yet a year since the Lord sent Bro. P. H. Hough to this place to sound the midnight cry—"Behold, the Bridegroom cometh!" It was a strange doctrine to the people here, after being taught, as they had been, that there was to be a glorious reign of righteousness one thousand years previous to our Lord's second coming. But strange as it was, there were a few who, like the noble Bereans, searched the Scriptures to see if these things were so, and who arose, trimmed their lamps, and are now waiting, watching, (and rejoicing, too,) for the speedy return of the Lord.

I need not mention to you the opposition the

Advent brethren meet with here; for we are well aware, that our American brethren meet with the same. But let us despise the shame, and endure the scoffs, for soon He that is to come will come, and will not tarry. Ah, brethren, it is grievous to me to hear that there were many, not long since, rejoicing in view of the speedy coming of our Redeemer, but who are now turned away, and are saying in their hearts, "My Lord delayeth his coming?" Is it not a fulfillment of Matt. 13:21? I said it was grievous to me; but how much more so must it be to you, and to other ministering servants of God, who are laboring to build up Zion, and to keep the little flock together, until the great Shepherd shall come!

I am afraid that some professed Adventists love the world better than they do Jesus, and will be found, when the Master comes, with their treasures hoarded up, instead of being spent in publishing the truth of the Lord's speedy coming. As for the churches, I fear that their light is almost obliterated for want of oil; and yet they say, "Is not the Lord among us?"

Bro. Hough is now laboring in or near Prescott, C. W. The people have become so hardened in sin, that they have no wish to hear of a doctrine that is so calculated to alarm them. But if there is a mob wanted to drive the Adventists away, it can be found; and the people, from preacher to hearer, hand in hand with the drunken and profligate, join together for the purpose.

Brethren, let us have love for each other, and be not forgetful to entertain strangers; for we are informed that some have entertained angels unwares. And if there is a line of separation between Christians, it was not drawn by God; for they are all his children, if they do what he has commanded them. Yours, expecting to see the King in his glory the present year.

Matilda (C. W.), Sept. 26th, 1847.

LETTER FROM ENGLAND.

Dear Bro. Himes:—I am anxious to convey to you the assurance of my cordial approval of the course you have pursued in the management of the "Herald," and in the Advent cause in general. There is an incorruptible crown before you, if you continue laborious and faithful to the end; therefore you need not think it strange that men should speak evil of you, and unite together in opposition to the doctrine you advocate. Be not the servant of men, but be faithful to God, and to the testimony which he has given you, and which is built upon the sure word of prophecy, to which we shall do well to take heed, until the day shall dawn upon us, and the Day-Star himself shall be in our midst.

You have suffered much from "false brethren," even as a more devoted and eminent apostle than yourself, has suffered before you. This you must expect;—the world is the same, and the nature of man is the same. There is the same enmity to truth as ever, and it is manifested not a little in many professing Christians. Those who love their own sectarian doctrines and opinions, more than they love Christ, will ever oppose the doctrine of his personal appearing and reign. They will continue to resist the generation truth of their own day.

I am thankful that you have been enabled to contend for the truth in the spirit of love, even towards those who have treated you with spite and with injustice; thus giving evidence that your mind has been in subjection to Him whom you serve, and to whose glorious coming you are privileged to stand up as a witness. There can be no greater honor conferred upon you, than that you should be chosen as the instrument whereby the Lord speaks unto the world concerning his coming kingdom, and to declare the testimony of prophecy as to its nearness and certainty.

Although we are so evidently living under the outpouring of the sixth vial, according to the conclusions of commentators generally, there are but few in this country who seem to be awake to the portentous significance of the times in which we live. Many faithful ministers in the evangelical section of the Established Church are up and doing; but with respect to the various dissenting teachers, they seem to remain under the most profound mental and spiritual darkness, and appear only anxious to perpetuate their own sectarian and party interests. And I have no doubt that you found this remark to be correct during your experience in this country a year ago.

Contemporaneous with the exhaustion of the Ottoman Empire (symbolized by the mystic "Euphrates" of Rev. 16:12), we have the "three unclean spirits" of Despotism, Infidelity, and Papacy, all in operation together, throughout the nations of Europe. And it appears to be prior to the consummation of these forces, that the Lord shall be revealed; for we are informed, in the inspired narrative, that "He will come as a thief" before the day of Armageddon, or before the final outburst of these earthly principles in that fearful manifestation, denominated "the battle of that great day of God Almighty." Therefore it follows, that the whole church of Christ, or of those who are prepared to meet him, may be caught up together in the air at any moment.

What an awful crisis! How imperative is the warning and exhortation of our Lord to his disciples, and how more especially applicable to our own times and circumstances—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things which are coming to pass, and to stand before the Son of man."

I have sometimes been afraid that yourself, and your brethren, were more anxious to preach and propagate your views of the Advent, than you were to proclaim and enforce the saving truths of the gospel itself; but I sincerely hope, that I may have been in error under this impression, earnestly desiring for you the abiding and powerful consolations of the Divine Spirit, by whom alone all truth must be made effectual; and also praying for you before the heavenly grace, that you may be delivered "from unreasonable and wicked men who have no faith."

I remain, dear brother, yours faithfully,

BENJ. BEDDOME, JR.

Manchester, Sept. 15th, 1847.

LETTER FROM BRO. H. M. BECK.

Dear Bro. Himes:—I feel for you in this time of trial; but the trial of our faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts. Oh, if the love of God is in our hearts, what need we care for the things of time? Our treasure is in heaven, from whence we look for the Lord, our hope. Oh, what a glorious and soul-reviving hope! It cheers our drooping hearts in this time of trial. When we look around, and behold the signs of the last times so nearly fulfilled, our hope is revived. Oh, that we all could realize the greatness of this hope! It fills my soul with joy when I think of its consummation, which is so near at hand. Yes, it is near, even at the door. Everywhere the signs are apparent, that the end of all things is at hand. How many there are who profess the name of Christ, but whose lives show that they are lovers of pleasure more than lovers of God! If they loved the Lord more, and the world less, it appears to me they would be willing not only that the Lord might come, but anxious that he should come. It is marvellous to me that there are so few who can see in the commotions now in the earth, the hand of God, stretched out in order to the fulfilment of prophecy. The nations appear to be gathering themselves together to the battle of the great day of God Almighty. But their eyes are darkened that they cannot see; and soon they will be dashed to pieces like a potter's vessel. I pray God that our souls may be kept blameless unto the coming of our Lord, and that we all may soon behold our blessed Lord coming in the clouds of heaven, with power and great glory.

Bethel (O.), Sept. 28th, 1847.

Bro. R. V. LYON writes from Winchester (N. H.), Oct. 1st, 1847:—

Bro. Himes:—I am highly pleased with the course of the "Herald," and so long as it continues to herald forth the soon coming of Jesus, and the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began, it shall have my support and co-operation. I find that it is producing a healthy influence among the lovers of the blessed hope, and it is the only preacher, save the Bible, that some of them have for months. And in order that it may continue to exert a healthy influence, let its conductors sit at the feet of Jesus and learn of him, and seek, like Daniel, to be instructed by the great Head of the Church. Avoid foolish and vain questions, which gender strife. If points of doctrine are discussed, let it be done in the spirit and meekness of our Divine Redeemer, having every word seasoned with grace. Keep constantly before the minds of your readers the judgment scene, with all its sublime realities, and the soul-stirring truth, that any day, for aught that we know, this awful scene may burst upon us; and speak of the character that all must have who desire to stand before the Son of man when he shall be revealed. The Lord grant unto you, my dear brother, all that magnanimity of soul, and uncompromising zeal, adequate to your high calling; and when He who is our life shall appear, may you also appear with him in glory. Your brother, expecting deliverance this Jewish year.

Bro. E. C. FELLOWS writes from Joliet (Ill.), Sept. 27th, 1847:—

Bro. Himes:—I am blessed with the reception of the "Herald" regularly,—a messenger whose weekly visits I joyfully welcome. I am glad to notice that you and others are abroad in the field of labor, admonishing a slumbering church and a guilty world of impending judgment. The world has arrived at a fearful crisis! The sure word of prophecy, and the signs of the times, in the natural, moral, and political world, all speak out in thunder tones of some great event fast approaching. Men of science, statesmen, and theologians, have alike fearful forebodings of the future. How true it is, that the wisdom of man is foolishness with God. While the learned are speculating in reference to the events of the future, the humble child of faith

learns from the indications around him, that his redemption draweth nigh. To him, the prophetic word is a lamp shining round about him,—a pillar of cloud by day, and a pillar of fire by night, to guide his foot-steps through this wilderness world to the kingdom of God.

Never, perhaps, in the history of the world, was there more manifest indifference in the universal church to the great truth of the Second Advent. Indifference, did I say? Nay, more, open opposition to the promulgation of the glorious doctrine. You, my dear brother, have been the marked and selected victim of persecution and abuse by a Christless church and an ungodly world. But, my brother, it was so with our blessed Master, and thus it will be with those who will truly live godly in Christ Jesus. Therefore be of good courage, rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets. May the good Lord bless you and the dear brethren co-workers with you in the vineyard of our Master.

Bro. EDGAR GILLET writes from Patagonia (L. I.)

Dear Bro. Himes:—It is with joy I hail your weekly messenger, the "Herald." I think there is a great necessity at this time for understanding the word of God as common sense men. If it be right to take that liberty with the Bible that many do, it appears to me that there is no doctrine, no matter how absurd, that cannot be sustained by it. Had I not been somewhat acquainted with the history of the past, I could not have believed that persons, possessed of an ordinary intellect, could have been led to adopt such strange and fanciful notions as many have. But why speak of these things? That something may be done, if possible, to counteract the influence that has been adding fuel to the fire. My heart has been grieved whilst I have watched the course of individuals, as they have gone on step by step, from a firm belief in the second personal coming of Christ to raise the sleeping saints, and change the living, and bring them into that inheritance promised to Abraham and all his seed, to a belief that he came in some mysterious way on the tenth day of the seventh month of '44, and eventually that he came in the person of Ann Lee, and many other doctrines, if possible, more absurd. I speak thus not because I doubt the sincerity of some who have strayed from the truth (for some are sincere, but they have abandoned their common sense, and think it a sin to reason), but that their eyes may be opened to see the fallacy of their course, before the earth, and the works therein, are burned up, as Peter says they shall be, and not as Shakers and Universalists affirm, that they are already burned up.

Sister MARY WINKLEY writes from Aurora (Ind.), Sept. 25th, 1847:—

Dear Bro. Himes:—I embrace the present opportunity to let you know that I am well, both in soul and body. Let us hold fast the profession of our faith without wavering, for he is faithful that hath promised. I have endeavored to set my affections on things above, and not on things on the earth; and I think I feel more humbled, and find Jesus more precious, and a throne of grace of great consolation, while looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. I desire to be remembered at the throne of grace. And may the Lord make you perfect in every good work, and may you constantly strive to do his will.

Bro. JOHN T. PERRY writes from Waterbury (Vt.), Oct. 5th, 1847:—

Dear Bro. Himes:—There are a few in this place, I trust, that have not bowed the knee to Baal, but who are holding on by faith to the glad tidings of the coming kingdom of our blessed Redeemer. I often desire that mortality may be swallowed up of life, and that Christ, who is our life, may appear, that we may appear with him in glory. But if our heavenly Father sees fit to continue us in this state of trial a little longer, I would say, not my will, but his, be done. I mean, by the grace of God, to do what I can to sustain the "Herald."

Bro. ROBERT HATTON writes from Rochester (N. Y.), Oct. 5th, 1847:—

Dear Bro. Himes:—It is my prayer, that God's blessing may rest upon you and your labors in spreading the glorious truth of the gospel of the kingdom. I have been out among the brethren, and found them all, with few exceptions, alive to the things of God. Our camp-meetings in Western New York have been seasons of refreshing to the humble child of God, and of awakening to many sinners, some of whom have found pardon. Yours, in hope of eternal life in the kingdom of God.

Extract from a letter dated Sugar Hill, N. H., Sept. 29th, 1847:—

Bro. Shipman is slowly recovering. His wife is now sick with the same fever (typhoid) that he has been afflicted with. Hopes are entertained of her recovery.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, OCTOBER 16, 1847.

The Crisis Just Before Us.

We have now labored seven years exclusively in, and for, the *Advent cause*. It has been our object to avoid irrelevant questions. To do this, we have had to work against wind, tide, undercurrents, and all sorts of difficulties from well meaning friends, as also from erratics of all kinds. If we had attempted to please all, the "Herald" would have been anything else but an "Advent Herald." We can only say, that we have endeavored to act consistent with our principles, and original design: and have tried to do justice to all, in conformity with the object and design of the great Advent movement.

If there ever was a necessity for a close adherence to the Advent question, now, that we are on the threshold of the realization of our hopes, there certainly is not a less necessity for that adherence. A discussion of our *sectarian* notions, or those of others, would not be of the greatest service to us in preparing for the Kingdom. If the Advent were some fifty years in the future, we might spend some years, in imitation of the church in former days, in bitter sectarian controversies, in which we should make a score of new parties, and make work for repentance, and a new preparation for the kingdom of God: and after all settle no essential question that has not already been settled. If others wish to enter into such a work, they have the right so to do. But for ourselves, while we see so much to be done for the Advent cause, and have calls from all parts of the country, and the world, to present the reasons of the speedy Advent of our Lord, by lectures and the press, we must adhere closely to this work.

We have now arranged to carry forward our work with more zeal and efficiency than ever. We shall improve the "Herald," and give more matter, by using more small type, and if God permit, shall enlarge it at the commencement of the next volume.

We shall so arrange as to apprise our readers of all the important facts in reference to the moral, religious, and political state of the world, which shall have a bearing on the signs of the speedy coming of the King of kings.

In making these improvements, we shall be obliged to add more than \$1000 per annum to our actual expenses. To meet this, we rely upon our faithful and tried friends to obtain for us 1000 new subscribers. One man offers to be responsible for twenty. Let each subscriber get one, and we shall be above embarrassment, and you will have at least the best weekly paper in return that we can make for you. We will not promise much, but will do all we can. Now all hands at work.

At Home.—We are happy to have the privilege, after a long and tedious campaign, to repose, for a few days, in the embrace of a beloved family, and of tried and faithful friends. We wish to record the faithfulness and mercy of God toward us and our fellow-laborers amid the toils and perils we have encountered during the past season. We praise our God from overflowing hearts, and greatly rejoice that we have been permitted to do anything to advance His blessed cause in this trying day.

We tender our thanks to our kind friends in every place, for the co-operation and support they have so cheerfully rendered; and we trust, that in the day when the Son of man shall be revealed, we shall all be made glad, in knowing that our mutual labors and sacrifices have not been in vain. May God

reward them a hundred-fold in this life, and in the world to come, life everlasting.

Providence permitting, we shall, in a few weeks, re-commence our labors in general meetings, as the door may be opened.

BRO. R. HUTCHINSON.—We are sorry to learn that this dear brother was taken ill soon after we parted from him at New York, which prevented him from joining us at North Scituate, on his return from Philadelphia. He has had an operation performed on the palate of his throat, which will prevent his preaching much at present. We trust he will be remembered by our brethren in Canada and the States, as one of the most worthy and true-hearted among us. May God speedily restore him to health. The demand for laborers is unparalleled; and those of the right sort are few. May the Lord of the harvest raise up faithful shepherds to feed his flock. Bro. H. returns to Canada this week.

THE N. Y. RESOLUTIONS. We have no language to express our gratitude to our friends in New York, for their kindness to us, as expressed in the resolutions which appeared in the last "Herald," containing a unanimous approval of our past endeavors to serve the Advent cause, and a generous invitation to remove the "Herald" office to that city. We shall retain this matter under consideration; but we deem it our duty, for the present, to remain in Boston. We hope, however, soon to open an office in New York.

THE TENT, and Tent meetings, during the season, together with gratuitous distribution of books, cost us over \$1100. To meet this outlay, we have received, from all sources, a little short of \$600, which was expended in transportation, expenses of travel, &c., of those who accompanied the Tent.

THE OLD TENT.—We have been subjected to about \$50 expense on the old Tent. We do not wish to attach blame to any in this matter. The brethren perhaps did what was best. We trust that much more good was done by the movement, than could have been accomplished in any other way by the amount which we have been called on to furnish.

TO AGENTS AND SUBSCRIBERS.—Those having funds belonging to this office, would oblige us by remitting as soon as they can conveniently do so. Agents can remit by mail, after deducting their commission. It is needless to say how much we depend on the prompt transmission of funds. To those who are habitually prompt, this notice will suffice.

BRO. BEDDOME.—We are happy to hear from this dear and honored brother. An interesting letter will be found from him on another page. We have also an excellent address from him to the brethren in this country, which we shall publish next week. We hope Bro. B. will thus favor us frequently.

THE conclusion of the report of the New York Tent meeting was accidentally overlooked, until it was too late for it to appear this week. We shall give it in our next.

FOREIGN NEWS.

A fire recently occurred in Archangel, Russia, which destroyed 680 houses.

On the 1st of January next, the nationality of Poland will be extinct: that being the period decreed by the Emperor Nicholas, for the formal incorporation of unhappy Poland with the Russian Empire. The name of "Poland" will be merged, we believe, in that of "New Russia."

During the last year, 1200 criminals are said to have been beheaded in Canton. This may be considered a characteristic mark of civilization. For had not Europeans forced the poor Chinese to open their doors, and do whatever was required of them, they perhaps would have remained, for many a day to come, profoundly ignorant, that there were so many worthy of death among them. We expect, ere long, to hear of similar accounts from Tahiti, which is now under the joint influence of French guns, French brandy, and the Jesuits. Considerable excitement was manifested in Paris on

the 3d ult., on the occasion of the Sardinian ambassador presenting a note to the French Government, stating, that should the Pope claim the armed assistance of the King of Sardinia, in order to repel Austrian invasion, his Majesty would consider himself bound not to refuse the demand; as it was his duty, as an Italian king, to cause the independence of all the states of the Peninsula to be respected, as guaranteed by the treaties of Vienna. It has been supposed that France (though once yclept "the eldest son of the Church") secretly favored the encroachments of Austria on the dominions of the Pope; therefore this decided movement, on the part of the king of Sardinia, created no little sensation in the chief diplomatic circles of Europe.

The French papers, "Gazette de France," and "Debate," state that the French Government has resolved to furnish twelve thousand muskets to the Pope.

M. Peyron, formerly a pupil of the Polytechnic School, and brother-in-law of M. Alfred de Montesquiou, who lately committed suicide, had entered the novitiate of the Jesuits, and given to that order his entire fortune, amounting to 4,000,000 francs.

Letters from St. Petersburg, of the 7th Sept., state that that city was recently visited with the most terrific storm of wind and rain experienced by the present generation. It rained incessantly for forty-eight hours, whilst the wind blew with intense violence. Above 400 houses were destroyed. At one period, fears were entertained of the destruction of the entire city. "Some timid and superstitious persons," say the accounts, "apprehended that the end of the world was at hand."

Two proclamations have just been published in Denmark, bringing into force the decrees made by the King in 1846, for the emancipation of the slaves in the Danish West Indies. In order that prudent arrangements may be made, affecting alike the interests of master and slave, complete emancipation will not take place till after the lapse of twelve years; but that children of slaves, born after the decree, shall be free. A few more chapters of this kind—not forgetting the abolition of the slave markets in Turkey by the Sultan, and the liberation of serfs in Hungary, and of the slaves in the dominions of the Bey of Tunis—we should suppose would not be altogether without effect upon our own "free" country.

A publisher in Edinburgh has given £10,000 (nearly \$50,000) for the MSS. left by the late Dr. Chalmers. It will be remembered, that soon after the decease of this eminent theologian, the British Government bestowed on his widow a pension of £1500 per annum! It is a singular feature in monarchies and oligarchies, that though they cannot find money enough to feed the starving poor, they are at no loss to provide for the aggrandizement of the wealthy and titled.

BUSINESS NOTES.

M. P. Lane—Your name was inadvertently omitted to transfer to the Lowell list. We send this week the back numbers of the present volume. You will receive your paper by mail.

E. Williams—The \$1 was received, and the paper sent to Lippert, as requested, but was changed to Natick by request. Is this right?

E. Keys—We know not why it was not stopped, as directed. The balance now is \$1 70, which we leave optional with you.

N. Clark—We have given you \$2 on subscription, and will continue the "Herald." We wish all would be as prompt and frank in stating their circumstances.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$523 68

HIRAM ADAMS, of West Randolph, Vt., discontinues his paper, owing 3 00

The Postmaster of Braintree, Vt., informs us that the "Herald" sent to SAMUEL FITTS, is not taken from the office. He owes 4 36

Total delinquencies since June 1st, 1846. 531 04

APPOINTMENTS.

Providence permitting, I will preach in Marlborough the fourth Sabbath in October, and in Abington the fifth. Meetings at intervals as Providence may direct.

N. BILLINGS.

If time continue, I will preach at Hawley, Mass., Oct. 18th, 6 P. M.; at North Adams, the 19th, 6 P. M.; Stephentown, N. Y., the 20th, 21st, 22d, 23d, 24th, commencing on the 10th at 6 P. M.

R. W. LYON.

If the Lord will, I will preach at Messina, N. Y., on Sunday, Oct. 24th, and spend several days following in that place and vicinity, and labor as Providence may direct.

H. BUCKLEY.

CONFERENCES.

The Lord willing, a conference will be held in Kensington, N. H., to commence Oct. 29th, and continue three days. We hope many of our brethren and sisters will be present.

EDWIN BURNHAM.

WEST INDIA MISSION.

M. C. McLean, of N. Y., has been appointed to the West India Mission. He will leave for the West Indies on the 1st of November.

J. SINGER.

FOR BIG TENT.—James Raisbeck, \$10; friends at North Scituate, \$7.

ENGLISH MISSION.

C. S. Armstrong.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

NOTICES.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion. Fallacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1-2 per doz.; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine. By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification. By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price, 37 1-2 cts. retail, 33 1-3 wholesale.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1-2 cents, or \$5 per dozen.

"BLISS'S OUTLINE MAPS." Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble." The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday in Independence Hall, No. 88 Sixth Avenue, between Waverly-place and Eighth-street, at the usual hours for worship. The public are affectionately invited to attend. Seats free. Sabbath school and Bible class at 9 A. M. and 2 P. M., in the same place.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

* The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts.

The Advent congregation in Baltimore hold their meetings three times every Lord's day, in the Franklin Saloon, on North-street, third door from Baltimore-street, east side.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Advent meetings in Lawrence (near city)—Friends residing in, or visiting this place, or vicinity, will find a band of believers on the Sabbath at the School-house on Haverhill-street, near the corner of Hampshire-street.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

Advent meetings in Providence, R. I., are held three times on the Sabbath, and on Tuesday evening, in Popple's Hall, entrance 33 Westminster-street (formerly Market-street).

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham, Brimfield, Mass.—Lewis Benson, Buffalo, N. Y.—J. J. Porter, Champlain, N. Y.—Henry Buckley, Cincinnati, O.—John Kiohn, Cleveland, O.—D. I. Robinson, Leavenworth, Mo.—Stephen Foster, Jr., Lowell, Mass.—M. George, Low Hampton, N. Y.—Leonard Kimball, Milwaukee, W. T.—Laverne Armstrong, New Bedford, Mass.—Henry V. Davis, New York City—William Tracy, 71 Forsyth-street, Orrington, Maine—Thomas Smith, Philadelphia, Pa.—J. Litch, 48 1-2 Walnut-street, opposite the Exchange, Portland, Me.—Peter Johnson, 24 Ludlow-street, Providence, R. I.—George B. Child, Rochester, N. Y.—J. Marsh, Talmage Block, New York, N. Y.—J. C. Rogers, 135 E. Main-st., Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Oct. 14.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

G. Mann, 362; R. Matteson, v 14; I. Albro, 336; E. Williams, 387; J. French, 359; Sophia Wilcox, v 15; S. C. Jackson, 258; S. Raice, 362; J. Johnson, 382; H. Hutton, 366; J. Hazleton, 365; A. Cook, v 14; C. Whittier, v 15; Mrs. Rogers, 387; J. Clark, 362; G. Loomer, 344; J. Kellogg, v 14; W. Allen, v 14; J. B. Huse, and 25 cts. for "Children's Herald," v 14; J. Butler, v 14; H. Bradley, v 14; A. Parmelee, v 14; M. Hurd, 361; S. Dayton, v 14; P. B. Jordan, 360; J. Carless, 358; J. McCallan, 388; Sally Butler, 361; B. Barnham, v 14; O. R. L. Grosier, 339; S. M. Case, v 14; N. A. Pray, v 14; H. W. Pray, 339; S. O. Pray, v 14; C. Pettipiece, v 14; Wm. Hill, 346; E. H. Bennett, 346; Wm. Simpson, v 15; C. W. Richards, 13; S. N. Gears, 339; H. B. Holmes, v 14—each \$1.—A. Davis, v 14; J. T. Ferry, 370; S. Spaulding, 360; T. Lee, 395; P. W. Pierce, v 14; L. Edwards, v 14; Josiah Vose, v 14; O. Sprague, v 14; G. Kidder, v 14; G. Hoxsey, 365; L. Keene, 370; B. Jones, 365; Bennett Steer, v 15; A. W. Brown, 345; A. F. Hawkins, 310; E. Keys, 269; B. Hurd, 372; Chas. R. Myrick, 368; L. F. Allen, v 15—each \$2.—M. P. Lane, v 14—\$2.—G. W. McNeill, v 15; J. Rowe, v 17; W. Ward, 358—each \$4.—T. Atwell, v 16—\$5.—John White, v 14—\$7.—S. S. Rogers, 339—50 cts.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 12.

BOSTON, SATURDAY, OCTOBER 23, 1847.

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office, should be directed to "J. V. HIMES, Boston,
Mass." (post paid). Subscribers' names, with their
Post-office address, should be distinctly given when
money is forwarded.

Consolation.

"Let not your hearts be troubled."—(John 14:1.)

Lonely pilgrim, cease despairing,
He that guards thee sleepeth not;
Though to scorn thee, foes are daring,
God regardeth well thy lot.
Though by day and night, with weeping,
For the crown of life ye run,
Angels all thy steps are keeping,
Will attend till thou hast won.

Linger not for sinful pleasure,
Earth's enchanting scenes deny;
Onward, Christian, lo, thy treasure!
Straight before thee keep thine eye.
Great reward hath God to give thee,
Thou hast never known so fair,
Soon unwill'd thou the prize shalt see,
And those faithless riches share.

Lo! with brightest clouds of heaven,
Countless angels round Him guard;
Jesus comes! the grave is riven,
Saints arise to meet their Lord.
Now no more by sin repelling,
They behold His face and live,
In His faithless beauty shining,
To His name all glory give.

There, on Zion's cloudless mountain,
Mourning pilgrim, thou shalt sing;
There, beside the living fountain,
Walk in white—with Eden's King.
Now in paradise enjoying
Right to life's immortal tree;
No more curse—not death arraying,
In Jerusalem they're free.

Earth, the blood purchas'd possession,
Then renew'd—shall green no more;
Ceas'd for ever all oppression,
Jesus reigns from shore to shore.
Meek of earth, behold your treasure!
Pilgrim, this thy home shall be;
Child of sorrow, there is pleasure
Ever more, awaiting thee.

Soon thine eyes to heaven gazing,
Shalt behold the Coming One;
Trumpet sounding, heavens blazing,
Saints admire—the world undone.
Swift have coursed the herald token
O'er the earth,—the sea,—and sky;
Jesus once the word hath spoken,
"Know by these my coming's sign."

Geo. W. Burnham.

Tenth Tent Meeting.

NEW YORK CITY.

(Continued from the Herald of Oct. 9.)

TUESDAY, SEPT. 28.

Mr. J. V. Himes lectured in the evening before a large and highly attentive audience, which appeared deeply interested in the persuasive arguments and earnest language of the speaker, who occupied the time of the meeting nearly an hour and a half. Text, part of 2 Pet. 3:4—"Where is the promise of his coming?"

He proposed to show what that promise was; and without any remarks upon the text or context, he would use the former as a sort of question asked in reference to the coming of the Lord. He wished to show where the promise was of Christ's first coming, and in connection, where the promise of His second coming. The comings were connected, for He who came as the author of our

faith, would come as the finisher of that faith. From the very fact of His first coming, he thought we were consistently obliged to believe in His second coming. The speaker then entered upon the Scriptural argument of the question. Citing Gen. 3:15 as the first promise of the coming of the Great Deliverer,—he proceeded to trace the genealogical ancestry of Christ from Adam to Noah, from Noah to Abraham, from Abraham to David, from David to Joseph—giving a minute description of the peculiar providence God had exercised in order to secure an unbroken ancestry to Jesus.

The giving of a new son to Adam, called Seth, the division of the Israelites into tribes, geographical limits, and the loss of the ten tribes, the exclusive genealogy of Judah down to Christ, were adduced among other striking providences. Mr. H. also traced the history of the "Man of Sorrows" to the dawn of His resurrection, and thence to the period of His ascension, in the presence of His disciples, where His second coming was announced by the angels. Christ's second coming was also referred to in John 14:1-4. A verbatim report of this sermon would alone do it justice, which of course our columns would not admit.

WEDNESDAY.

Mr. Himes spoke in the morning from Heb. 4:9. He stated in commencing, that in the preceding chapter reference was made to a rest, or an exalted and happy repose of the people of God, which was not entered into because of unbelief. But there was another kind of rest beside that of the children of Israel in the promised land: there was the rest promised in the passage, "Come unto me all ye that are weary and heavy laden, and I will give you rest." This latter rest was the enjoyment of peace unto Israel through our Lord Jesus Christ.

The rest, or keeping of the Sabbath, spoken of in the text, Mr. H. said, was the type of something better. It was the type of the rest on the Sabbath for which they as Adventists looked. As a natural consequence, there must be a preparation for the Sabbath, or rest, made, in the fullest sense, or none could enter that rest.

Before the Sabbath could be kept, however, we must be brought to the end of probationary, working time, when the work of God then being complete, His future church would enter with Him into rest. A rest under the Christian dispensation

could not take place until the close of the Gospel age of suffering, labor, and conflict.

In creation's time, the seventh was a day of perfect rest. God made all things in six days, and on the seventh He rested. These six days were typical, as was the seventh, giving both years as the age of the world, at the termination of which the Sabbath would dawn, and God's Church be established and glorified. And it was only by estimating each of the days as representing 1000 years, and the Sabbath 1000, that the Scriptures could be harmonized. Rev. 20:6 could only be clearly understood by this interpretation. As God worked six natural days, and rested the seventh, so Jesus Christ, in his mediatorial work, would labor 6000 years, and then would enter into His rest, or reign for 1000 years, as spoken of in the text, which was the Sabbath, or seventh day, called the Millennium. Again, 1 Pet. 3:3. In this chapter the apostle replied to the scoffers who mocked at other apparent failures of the fulfilment of the promises, asking, "Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Peter told them that things were not as they were formerly, there had been a fulfilment; and instancing the deluge of water, he reminded them that the heavens and the earth, which were by the same word, were now kept in store, reserved unto fire in the day of judgment, and perdition of ungodly men. He then addressed the believers, "But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

He, Mr. H., thought the passage meant, that one day with the Lord was as a thousand years with us. The infidels asked, "Where is the promise?" God, said Peter in reply, is not slack concerning his promises, though He may not fulfil them in accordance with your expectation; yet they will be fulfilled. Thus, said the speaker, it is now. Because God did not make His appearance a few years since, the scoffers were asking why God did not fulfil his promises, if He ever made any. God was not willing that any should perish, he was long suffering and forbearing, but His day would come. He would enter upon his blessed Sabbath of rest. It is looked for as a certain event. When the 6000 years ended, He

would come. These few Scriptural proofs he, Mr. H., thought would answer in place of many, as far as evidence went.

He would next take up human testimony. It would be found, generally speaking, that men were influenced by the opinions of their fellow men, far more than by the word of God. They (the Adventists) did not wish to base their doctrine on human testimony, they only brought it forward to show that they were not alone in their particular views on this subject.

The speaker next cited authorities to prove that their views in regard to the 6000 years duration of the present dispensation were not novel or singular.—R. Manasseh, a Jewish Rabbi, Irenæus, Bishop of Lyons, A. D. 178, Barnabas, Cyprian, Bishop of Carthage, A. D. 222, Lactantius' Book of Divine Institutions, Joseph Mede, Rev. Richard Clarke's treatise on the prophetic numbers of Daniel and John, Thomas Burnet's Theory of the Earth, Gibbon's Decline and Fall of the Roman Empire, and John Bunyan, were severally cited, from among more modern writers. Mr. H. cited from the following, who preserved substantially the ancient faith, and believed that the world would not be converted before Christ's coming, viz.: Luther's Commentary on John 10:11-16, Melancthon's Augsburg Confession, 17th Article, Calvin's Institutes, and John Knox's Liturgy. They (the Adventists) did not rest on this testimony, yet it was blessed comfort to have so many of their opinion.

Mr. H. concluded his address by stating, that we were living in the termination of the 6000 years,—in the Saturday night of creation's week; and that the Sabbath day of rest, or the 1000 years of the Millennium, in which no work could be done by God or man, no sinners could be converted, no Jews gathered literally to Palestine,—were soon to dawn upon us.

In the afternoon Mr. R. Hutchinson addressed the meeting. Text, Matthew 24:14.

"The Kingdom of God" was the theme of the speaker. The Scriptural argument on the subject was elaborated at length, and so connected, that to do it justice, would require its full transference to our columns. In concluding, Mr. H. put the following question to his hearers: Had they received the Word of the Kingdom; and did it dwell in them richly? Did they love Christ sincerely, and were

they, because they loved Him, waiting patiently for his coming? These enquiries were affectionately and effectively considered by the speaker, a serious and deeply affected auditory manifesting their sympathy and interest on the subjects by undivided attention.

In the evening Mr. Himes lectured on the "Four Kingdoms." He would call attention to that portion of the Lord's Prayer embraced in these words, "Thy kingdom come, thy will be done on earth as it is in heaven." If the "kingdom" had come, then they need not preach it. But he thought they might look to find individuals doing the whole will of God as did angels in heaven, in this state of trial and imperfection, and temptation, in vain. When the true Kingdom comes, it will bring the perfection of heaven.—He knew it was said that the Kingdom consisted of peace, righteousness, &c., but he thought those qualities were simply the preparation. He would consider the question in the light of God's Word, and see if he could find any other reference to the kingdom they were taught to pray for in the Lord's Prayer. In order to a correct understanding of the matter, it should be borne in mind that there were two classes of prophecy. There was, first, the *discursive*, which gave not the particular, but the general description of what was to come, without reference to time. Second, the *historical*, which gave events in their order and in their time. This was the kind which peculiarly distinguished sacred from profane history. They were to discuss historical prophecy that night.

He, Mr. H., would show, first, what would take place before the kingdom would come—show it from the connections of the text, found in Dan. 2.

Mr. H. then entered into an exposition of Nebuchadnezzar's vision, recorded in Dan. 2, commencing at v. 31, illustrating his remarks through the medium of a painted board, which clearly represented the aspect of the several kingdoms, their distinguished features and individuality. We shall give as near an outline as may be of the singular, yet solemn views of Mr. H.

And first, the head of gold in the metallic image of Daniel 2:32; also the lion having eagle's wings, Dan. 7:4, symbolized the First, or Babylonish Kingdom. The last king pertaining to the kingdom, was Belshazzar, whose fate was determined in accordance with the handwriting on the wall, at a great feast given by him as recorded in Dan. 5. Belshazzar's kingdom was divided and given to the Medes and Persians, and Darius the Median became king. Dan. 5:28-31.

Second—The breast and arms of the image in the 2d, the bear in the 7th, and the ram with two horns in the 8th chapter of Daniel, symbolized the Second, or Medo-Persian kingdom.

Third—The belly and thighs of the image in the second chap., the leopard in the seventh, and the he-goat in Dan. 8, symbolized the third, or Grecian kingdom.

Fourth—The legs of iron, and feet part iron and clay, in the image of the second, the beast dreadful and terrible, strong exceedingly, of the seventh, and

the king of fierce countenance in Dan. 8, symbolized the fourth, or Roman kingdom, which was to continue in a divided state until destroyed, with all other kingdoms, by Christ's fifth, everlasting kingdom. The Roman kingdom was next to be divided, as symbolized by the feet and toes, part iron and clay. (Dan. 2:4.) This division occurred in the 5th century, when the imperial monarchy became so weakened, that it was overthrown by the barbarians, according to Gibbon, A. D. 476. From that time ten kingdoms, represented by the ten toes, occupied the place of imperial Rome.

Their names, as given by Machiaval, Dr. Hales, and Bishop Floyd, were—The Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueves and Alans, Burgundians, Heruli, Saxons and Angles, and Lombards. The modern names of the ten kingdoms, or toes, are—France, Austria, Lombardy, Portugal, Spain, Rome, Sardinia, Great Britain, Sweden, and Denmark.

It was next said in Dan. 2:41, their toes, or kingdoms, were part iron and clay, partly strong and broken. Thus some of the kingdoms were represented to be in a prosperous state, others, weak, in a state of vassalage: for example, Spain was under the intriguing influence of France, Portugal under protection of England, &c.

Again: we read in v. 44, that the iron was mixed with clay, yet they did not cleave to one another, iron was iron, clay, clay. The idea here symbolized was, that the kingdoms should have a general unity, but should never unite together, or be destroyed of themselves. Charles the Great, Charles V., and Napoleon, severally, tried to overcome and unite these kingdoms, but God frustrated their efforts—so that in the end, the legitimate kings occupied their respective thrones.

The next thing, continued Mr. H., that was to happen in the order of prophecy, was the setting up of a kingdom in the days of these kingdoms, which should destroy the other kingdoms, and stand for ever. Dan. 2:44. This was also the stone referred to in v. 34, same chap. This stone, or Christ's kingdom, as written in v. 34, was to smite the feet and toes of the image, (the toes and feet meaning the kingdoms.) Did this look like the peaceful extension of the Gospel, as contended by advocates of a temporal millennium? From v. 44, we learned, also, that at Christ's Second Advent, when God should set up His Kingdom, all others should be broken, and His stand for ever, never to be left to other people—as had been the case with Babylon, Medo-Persia, Grecia, &c. They (the Adventists) were looking with deep interest at the condition of affairs at the present time in the ten kingdoms. There was trouble in the camp. Rome was shaking. But this was only one of the reasons why they looked for the coming of Christ.

In respect to Mr. Miller, he had not made any mistake, and yet had made a mistake. He had not made any mistake in taking Archbishop Usher, and Doctor Prideaux's chronological dates as true, because they were accounted true by the

world; and yet he had made a mistake in being so honest-hearted as to trust with such CONFIDENCE in human chronology. They had all learned a lesson from it, nevertheless. Though they have not the exact time, they were looking daily in expectation of the kingdom.—(To be continued.)

Inspiration of the Jewish Prophets.

BY ALEXANDER KEITH, D. D.

(Concluded.)

A single fact, as Fox has said, is worth a thousand arguments; and to set about a proof of the inspiration of the Jewish prophets, after having placed these predictions and facts before the reader, would be an impeachment of his understanding, as incapable of comprehending the plainest truth; and of his heart, as seared and hardened in unbelief, beyond the possibility of conviction. Adopting again, in the conclusion as at the commencement, the definition given by an enemy, we would say, "If by a prophet we are to suppose a man to whom the Almighty communicated some event that would take place in future, either there were such men or there were not." And if any truth be so clear that it cannot be misunderstood, and so evident that it cannot be denied, it is a truth that there were such men, and that manifold events, which may now be known of all men, were communicated to them, which God alone could have revealed. The prophecies of Scripture bear no similitude whatever to any random conjectures of future events, such as short-sighted mortals could form. They are most distinct and definite; and the events, which they marked, with all the accuracy which the closest inspection could enable an eye-witness to portray, are the most marvellous that have ever been recorded in the history of the world. They have proved independent of a thousand contingences, any one of which might, humanly speaking, have rendered each of them abortive; and their fulfilment is the result of a countless number and variety of causes, which, in a long succession of ages, have all successfully conspired to further and ultimately to perfect, the very end which was declared from the beginning.

Men may cavil at the word of God and deride his judgments; but from the high places of infidelity, witnesses must come forth to prove that his word is true, and that his judgments are sure. The undesigned and conclusive testimony of the talented academicians, who, without a pilgrim's spirit, sojourn long in the land of Palestine, is worth that of many pilgrims. The facts which he adduced and accumulated, instead of showing, as he thought, that all revelation is false, and that belief in it is the cause of desolation, give direct evidence of inspiration, and show what ruin the rejection of the everlasting covenant has wrought. And they need but to be placed, as above, side by side with the words of the prophets, in order that the author of the Ruins of Cities, and Revolutions of Empires may be set up against all men beside, who would gainsay the proved truths, that the God of Israel is the Lord, and that the prophets spoke by the inspiration of his Spirit. And the infidel chief not only contends like an indomitable hero in our cause, but thus irrefutably reasons, like a philosopher, in our behalf.

"How long will man importune the heavens with unjust complaint? How long with vain clamors will he accuse Fate as the author of his calamities? Will he then never open his eyes to the light, and his heart to the insinuations of truth and reason? This truth everywhere presents itself in radiant brightness, and he does not see it! The voice of rea-

son strikes his ear, and he does not hear it! Unjust man! if you can for a moment suspend the delusion which fascinates your senses; if your heart be capable of comprehending the language of argumentation, interrogate these ruins! read the lessons which they present to you! And yon sacred temples! venerable tombs! walls once glorious! the witnesses of twenty different ages appear in the cause of nature herself! come to the tribunal of sound understanding, to bear testimony against an unjust accusation, to confound the declamations of false wisdom or hypocritical piety, and avenge the heavens and the earth of the man who calumniates them!" "For myself, I swear by all laws, human and divine, by the laws of the human heart, that the hypocrite and the deceiver shall be themselves deceived; the unjust man shall perish in his rapacity, and the tyrant in his usurpation; the sun shall change its course, before folly shall prevail over wisdom and science, before stupidity shall surpass prudence in the delicate art of procuring to man his true enjoyments, and of building his happiness upon a solid foundation. Thus spoke the apparition."

Believers in Jesus, "swear not at all." But an oath for confirmation is not needful to show—nor need a spirit be evoked to tell—that the "truth presents itself in radiant brightness;" that if the voice of reason were heard, and the delusion which fascinates the senses of the skeptic were suspended for a moment, the truth would be clearly seen and infallibly believed: the declamations of a false philosophy would be confounded, and the heavens and the earth, and the word of Him that made them, "be avenged of the man who calumniates them;" that *the deceiver is himself deceived*, and that of Volney and of each of his compeers it may be said, *Thou art the man*; and that "the sun shall change its course before folly shall prevail over wisdom;" before infidelity shall triumph over faith; before the happiness of man shall be built on any other foundation than that which the Lord hath laid; and before any or all the gates of hell shall prevail against the word of the living God, or that word return into him void, or fail to fulfil the purpose for which he sent it.

What, then, but lighter than air, are all the vaporing declamations of ungodly men against the inspiration of the Jewish prophets, when weighed in the balance of right reason, against facts so luminous and argumentation so convincing? And how clearly, so that the dimmest eye may see, how loudly, so that the dumbest ear may hear, do all these events show and proclaim that they were "communicated by the Almighty;" and that the seers of Israel were the prophets of the Lord? And when a man like Paine, or Volney, or Voltaire, is heard to declaim against the inspiration of the prophets, and to stigmatize them as impostors and liars, may not every man who has eyes to see clearly discern that he is one of those *false teachers, and presumptuous and self-willed scoffers*, who, as also foretold in Scripture, were to arise in the last days, and have now arisen, who *SPEAK EVIL OF THE THINGS THEY UNDERSTAND NOT; who speak great swelling words of vanity to allure others, promising them LIBERTY, while they themselves are the children of corruption, and foaming out their own shame?* And may we not look on such a man as furnishing, by his own words and the ignorance they display, by his acts and the impiety they show forth, as plain a proof, even in his derision against it, of the inspiration he denies, as if we were to stand on any of the ruins of Babylon, and hear the cry of a wild beast, the hissing of a serpent, or the hooting of an owl, or as if we saw

in Petra the vultures gathered every one with her mate, and hear the screech-owl scream in the midst of the city devoted to perpetual desolation? Without convincing himself of a love of darkness akin to that of the bird at night, no man can "shut his eyes against the light, or his ear against the voice of reason."

If asked a reason of our faith in the inspiration of the prophets, an answer may be given to every question, and an event may be shown for every prediction. Invoking ruined cities by their names, Volney exclaims, "Oh names, for ever glorious! celebrated fields! famous countries! how replete is your aspect with sublime instruction! How many profound truths are written on the surface of this earth! Ye places that have witnessed the life of man in so many different ages, unveil the causes of his misfortunes, teach him true wisdom, and let the experience of past ages become a mirror of instruction, and a germ of happiness to present and future generations!" Let skeptics, then, at the bidding of their master, and let all practical as well as professed unbelievers, if their hearts be capable of comprehending the language of argumentation, or the evidence of facts, interrogate these ruins. And, without consulting a seducing spirit, let them discern the sublime instruction with which their aspect is replete; let the experience of past ages and the sight of existing facts be a mirror of instruction, in which to view the radiant brightness of prophetic inspiration; and, no longer slow of heart to believe what Moses and the prophets have spoken, their faith shall be built on "a solid foundation."

Light from heaven rests on every ruin; and they all beam with brighter glories, and are full of richer treasures. Broken wreaths of garlands wrought in marble; shattered symbols of imperial power, itself gone for ever; and fractured fragments of senseless gods, all graven by the hands of slaves; columns once the ornament of cities, now memorials of the place where they stood; palaces converted into heaps of dust, and walls, long the wonder of the world, now searched for in vain, set forth the withering and blasting blight that has passed on human glory. But He who makes the lichen to grow upon the Iceland rocks, and concentrates on them the substance of the richest nourishment, has scattered his word over the wide-spread field of ruins, as good seed covering a fertile plain; and that word needs to be but rationally and rightly apprehended in "every heart capable of comprehending the language of argumentation," to form, in a manner no skeptic could wot of, "a germ of happiness to present and future generations."

"The profound truths" which these ruins declare "are so manifest that they are written on the surface of the earth." Their testimony is so ample, that their very aspect is replete with Divine instruction; and the evidence they supply is so luminous and convincing, that each fact or feature answers to the written Word, as, in a 'mirror,' face answers to face. And when interrogated touching the causes of man's misfortunes, and charged to teach him true wisdom, they all—like men risen from the dead, appealing to a testimony as high as their own—exclaim with one voice, 'Ye have Moses and the prophets, hear them. They foretold the effect which you see; and they, too, unveiled the cause. From them may ye learn that the judgments which a mysterious God has exercised on us, were not spoken in secret in a dark place, but are as the light that goeth forth. Ye may read them, as they are written in His Word. For no evil has come on us but what He revealed to his servants the prophets. They were set over the nations

and kingdoms, to root out, and to pull down, and to destroy, and to throw down—as ye behold us now—and—as shall yet be seen—to build, and to plant. (Jer. 1:10.) By his prophets the Lord has hewn us down. His judgments were uttered against us as touching our wickedness. His Word has been our burden, and has brought us to the dust; but iniquity has been our ruin, and has made us what we are. The children of Israel forsook the covenant of the Lord God of their fathers; and the anger of the Lord was kindled against this land to bring upon it all the curses that are written in his book. (Deut. 29:25, 27.) And because of the iniquity of them that dwell therein, the land still mourneth. For three transgressions of Judah and for four—for three transgressions of Ammon, Moab, Edom, Tyros, Gaza, &c., and for four—the Lord did not take away the punishment thereof. (Amos 1 and 2.) They all multiplied their words, and blasphemies, and transgressions against the Lord; and His Word went forth against them. In their pride they exalted themselves to heaven; and they have been brought down to hell. Babylon the great, proud as Lucifer, the son of the morning, has been cut down to the ground, because it was full of iniquity, and strove against the Lord. The Lord hath broken the staff of the wicked, and hath rendered unto him the evil they had done. True and faithful are his judgments. And were there not a veil upon the heart in reading Moses and the prophets, the causes of man's misfortunes lie unveiled and to his view. Do men consult us that they may learn true wisdom? we can teach it by interrogating them. Is not He, whose Word hath brought us to the dust, the Ruler among the nations? Who hath declared this from ancient time, and told it from that time? is not He the Lord, the Holy One of Israel? Who hath hardened himself against Him, and prospered? Or who can resist His power, or turn back His Word, or abide the destruction that cometh from the Almighty? Have not the things which the prophets said come to pass? And did not they speak as the Lord gave them utterance? Has not, as you see, every desolation a token to show; and has not, as you hear, every ruin a tongue to tell in "reason's ear" that the word of prophecy is sure? And do you not know that he who declared it is the Lord, and that there is no God else beside Him? "Names! for ever glorious!" do you call us? And do you not see that righteousness and glory belong unto the Lord, but unto us confusion and shame? Come and see how iniquity has been brought at last to do homage to the glory of the Lord, and to magnify the Word which the kingdoms and nations would not hear.

Without a man of our cities to answer, may we not tell and "teach" you that the fear of the Lord is the beginning of "wisdom," and to depart from evil is understanding; that sinners shall be consumed out of the earth, and the wicked be no more; and that, if the fear of the Lord be not there, the proudest of the cities of the nations become as one of us? Turn ye, turn ye, why will ye die? If you hear not Moses and the prophets, neither would you be persuaded though one rose from the dead. According to their word, we wait the time when God shall turn away iniquity from Jacob: when, as judgment coincides with judgment, blessing shall harmonize with blessing: when he that scattered Israel shall have gathered him, and his light shall break forth as the morning, and they that be of him shall build the old wastes, and raise up the desolations of many generations, and He shall be called the repairer of the breach, the restorer of paths to dwell in. (Isa. 58:8, 12.) Then a new

song shall be put into our mouths. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. They shall see the glory and the excellence of the Lord."

The first portion of this demonstration of the truth of Christianity is that of the inspiration of the Jewish prophets. And while light thus breaks forth on the dark history of man, their words shining over it as the stars fixed in the firmament of heaven shine into the darkness of night, is it not wise—as an apostle declares it to be well—to take heed to the more sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts? knowing this first, that no prophecy of the Scripture is of any private interpretation (that the event, not the fancy of any man must interpret it). For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. (2 Pet. 1:19-21.)

Keeping in view the marshalled host of irrefutable facts to which the Word of God by the prophets has given irresistible power, and which stand ever ready at a call, we have only—with the same weapon from the armory of heaven, the sword of the Spirit, which is the word of God—to pass from the tent of one enemy to the tower of another, in order to turn it too into a stronghold of our faith.

The Counterfeit Messiah of 1666.

(Concluded.)

But whilst Nathan intended to enter into Smyrna, the Cochams of Constantinople, being before advised of his resolution to take a journey into their parts, not knowing by which way he might come, sent their letters to Smyrna, and every way round to hinder his passage, and interrupt his journey; fearing that things beginning now to compose the Turks appeared for the former disorders, and the minds of the Jews in some manner settled, might be moved, and combustions burst out afresh, by the presence of this new impostor: and therefore despatched this letter as followeth:—

To you who are the shepherds of Israel, and rulers who preside for the great God of the whole world, in the City of Smyrna, which is a mother in Israel to her princes, her priests, her judges, but especially to the perfect wise men, and of great experience, may the Lord God cause you to live before him, and delight in the multitude of peace. Amen. So be the will of the Lord.

These our letters are despatched unto you, to let you understand, that in the place of your holiness, we have heard the learned man which was in Gaza, called Nathan Benjamin, hath published vain doctrines, and made the world tremble at his words and inventions; and that at this time we have received advice, that this man some days since departed from Gaza, and took his journey by the way of Scanderon, intending there to embark for Smyrna, and thence to go to Constantinople, or Adrianople: and tho' it seems a strange thing unto us, that any man should have a desire to throw himself into a place of flames and fire, and into the sparks of hell, notwithstanding, we ought to fear and suspect it; for the feet of men always guide them to the worst: where we, the underwritten, do advertise you, that this man coming within the compass of your jurisdiction, you give a stop to his journey, and not suffer him to proceed farther, but presently to turn back. For we would have you know that at his coming, he will again begin to move those tumults, which have been caused through the imaginations of a new kingdom; and that miracles are not to be wrought every day.

God forbid, that by his coming the people of God should be destroyed in all places where they are, of which he will be the first, whose blood be upon his own head: for in this conjecture every little error or fault is made capital. You may remember the danger of the first combustion: and it is very probable that he will be an occasion of greater, which the tongue is not able to express with words. And therefore by virtue of ours, and your own authority, you are to hinder him from proceeding farther in his journey upon pain of all those excommunications which our law can impose, and to force him to return back again, both he and his company. But if he shall in any manner oppose you, and rebel against your word, your endeavors and law are sufficient to hinder him, for it will be well for him and all Israel.

For the love of God let these words enter into your ears, since they are not vain things; for the lives of the Jews, and his also, consist therein. And the Lord God behold from heaven, and have pity upon his people Israel. Amen. So be his holy will: written by these who seek your peace.

Joam Tob, son of Chanania Jacar; Moise Benveniste; Isaac Alce Sacange; Joseph Kazabi; Samuel Acazine, Caleb, son of Chocham; Samuel, deceased; Moise Brando; Eliezer Aluff; Joncihuah Raphael; Benveniste.

By these means, Nathan, being disappointed of his wandering progress, and partly ashamed of the event of things contrary to his prophecies, was resolved without entering Smyrna, to return again: howsoever, he obtained leave to visit the sepulchre of his mother, and there to receive pardon of his sins (according to the institution of Sabbatai before mentioned) but first washing himself in the sea, in manner of purification, and said his sephille, or prayers at the fountain, called by us the fountain Sancia Veranda, which is near to the cemetery of the Jews, and then departed for Scio, with two companions, a servant, and three Turks to conduct him, without admitting the legates to audience, or answering the letter which was sent him, from all the communities of the Jews in Italy. And thus the embassy of these legates was concluded, and they returned to the place from whence they came, and the Jews again to their wits, following their trade of merchandize as formerly, with more quiet and advantage than the means of regaining their possessions in the land of promise. And thus ended this mad phrenzy amongst the Jews, which might have cost them dear, had not Sabbatai renounced his Messiahship at the feet of Mahomet.

These matters were transacted in the years 1665-66, since which Sabbatai hath passed his time devoutly in the Ottoman court, educated at the feet of that learned Gamaliel of the Turkish law, that is, Vanni Effendi, preacher to the Seraglio, or as we may so term him, chaplain to the Sultan, one so illiterate as to be esteemed the grand oracle of their religion, so precise and conceited of his own sanctity as a Pharisee, and so superstitious that nothing seemed more to unhallow his worship than the approach of a Christian. To this master Sabbatai was a most docile scholar, and profited, as we may imagine, beyond measure in the Turkish doctrine; so that in exchange of such impressions, Vanni thought it no disparagement from so great a Rabbi as his new disciple, to learn something of the Jewish rites, and rectify those crude notions he had received of the Mosaic law; in this manner Sabbatai passed his time in the Turkish court, as some time Moses did in that of the Egyptians, and perhaps in imitation of him cast his eyes often on the afflictions of his brethren, of whom during his life he continued to

profess himself a deliverer, but with that care and caution of giving scandal to the Turks, that he declared unless their nation became like him, that is, renounce the shadows and imperfect elements of the Mosaic law, which will be completed by adherence to the Mahometan, and such other additions as his inspired (?) wisdom should suggest, he should never be able to prevail with God for them, or conduct them to the Holy Land of their forefathers. Hereupon many Jews flocked, some from as far as Babylon, Jerusalem, and other remote places, and casting their caps on the ground in the presence of the Grand Signior, voluntarily professed themselves Mahometans; Sabbatai himself, by these proselytes, gaining ground in the esteem of the Turks, had privilege granted him to visit familiarly his brethren, which he employed in circumcising their children the eighth day, according to the precept of Moses, preaching his new doctrine, by which he confirmed many in their faith of his being the Messiah, and startled all with expectation of these strange ways of enthusiasm might produce, but none durst publicly own him, lest they should displease the Turks and the Jews, and incur the danger of excommunication from one, and the gallows from the other.

However, in January, 1672, appeared another bold impostor amongst the Jews at Smyrna, from Morea, as it was said, or not known from whence, who, in despite of Sabbatai, and his own governors, pretended to be the Messiah; but with so petty and inconsiderable a deluder as this, the Jews thought to make quick work; but being ashamed at first to bring another Messiah on the stage, by help of money they accused him of adultery, and procured a sentence from the Cadi, condemning him to the gallies; in order unto which, and in proof of his good behavior, he remained some time in prison, in which interim he found means to clear himself of that crime by open evidence to the contrary, and had for the present escaped out of the power of the synagogue, had not their authority and money prevailed more than the friends and disciples of this impostor; so that he was still detained in prison, and Sabbatai Sevi contained in the house of Pharaoh, or the Grand Signior, where he remained till the year 1676, and then died.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, OCTOBER 23. 1847.

The State of the World.

Intelligent and far-seeing minds are looking with intense interest to the condition of affairs in both hemispheres. All are impressed with the evidences of mighty convulsions and upturnings in the future. Politicians and statesmen, Christians and philosophers, alike are unable to penetrate the future. The condition of things is so unlike any that has preceded it, that, unaided by the clear shining testimony of the sacred page, it would be impossible to raise the curtain, so as to look beyond. In our own continent, the aspect of our relations with Mexico is ominous. What will be the end of these things, it is difficult to divine. The same is true of the eastern world. When we look on the events as they transpire, the world appears like a vast kaleidoscope, the colors of which are perpetually changing; so that opinions respecting the probable order of events can be arrived at with but little certainty; what appears as a well grounded opinion to-day, is reversed by the events of tomorrow. It is therefore hazardous to venture opinions with definiteness respecting the precise events which may be expected to trans-

pire; and a safer course is to watch their occurrence, looking with interest to them as precursors of the coming of the Son of man.

In watching these events, we design to keep our readers informed of what is transpiring in both hemispheres. Turn we then to Europe. There all eyes are fixed on Italy. The present Roman Pontiff, it is well known, is far in advance of his predecessors in liberality of opinion, and favor to progressive civilization. The political reforms he has encouraged in Italy, have awakened the jealousy of Austria, and this power has manifested its intention of crushing them. For this purpose its troops have been ordered to occupy, and have taken possession of, Ferrara. This is a city five miles south of the river Po, on the Volano, and twenty-five miles northeast of Bologna. It is the capital of a duchy, and an archbishop's see, with a strong citadel and university. Its broad streets and fine buildings evince that it was formerly a flourishing place. It contains a cathedral, remarkable for its antiquity; and in the middle of the city is a palace surrounded by walls, and flanked with towers and ditches. Its present inhabitants are few in proportion to its extent. Its population is 25,000, but was formerly 100,000.—The duchy of Ferrara, of which this city is the capital,—bounded north by the Po, and east by the gulf of Venice,—had its own dukes, the house of Este, till 1597, when Pope Clement VIII. united it to the apostolic chamber. When independent, it was one of the most polished and refined of the Italian states. Ferrara is the most northerly city that belongs to the Pope's patrimony. His legate resides here in the old ducal palace, which "stands moated and flanked with towers." This city is one of the northern keys of Italy, and as such did not escape the notice of the high contracting parties to the treaty of Vienna, under which treaty Austria was to be permitted to garrison it.

It will therefore be seen, that Austria has only done what it had a right to do; yet the movement at the present time looks ominous. In the "Austrian Observer," of Aug. 25th, that power thus apologizes for it:—

"Article 103 of the treaty of Vienna gives the Emperor of Austria the right of garrisoning Ferrara and Comacchio. This right Austria has always exercised in a more or less extended manner, according to circumstances. In periods of tranquillity the garrison is much reduced; but, recently, considerations which cannot be contested have induced the commander of Austrian troops in the Lombardo-Venetian territory to dispatch some reinforcements to Ferrara, and on their arrival they were divided in the barracks of the town. Some officers, who could not find accommodations in the barracks, paid for lodgings in the town."

While Austria has thus far acted only in conformity to the conditions of the "treaty of Vienna," it is evident that the cause of her availing herself of that privilege, is the progress of the Pope towards a more liberal policy. She must therefore have in view some ulterior purposes.

Cardinal Ciacchi, the Pope's legate for that city, on learning the purpose of Austria, regarded it as an infringement of the rights of the Pope, and submitted to the Austrian commander a protest against it. In his protest he says:—

"I consider this act to be a manifest violation of the sacred rights which his Holiness and the Holy See possess over the city and province of Ferrara, and not being willing by my silence to in any way prejudice these rights, I, in my quality of representative of the Holy See in the said city and province, do hereby protest formally against the occupation which has just been effected. I declare it to be altogether illegal and arbitrary, and causing prejudice to the dominion and sovereignty of the Holy See over its states. I protest with so much the more reason against this act, that it has been executed without any conduct either on the part of the government, or of the inhabitants, having served as a motive for it, and because it took place in the open day, when there were most persons abroad, with public offence to the Pontifical government, and to the troops who were peaceably occupying the different posts;

and, in fine, in the most menacing and abrupt manner, so that there was scarcely time to give notice of the said intention to the Pontifical officers in command of these posts."

Notwithstanding the protest of the cardinal, the purpose of Austria was carried into execution the same day. On the next day the cardinal delivered a second protest, but this was followed by a re-inforcement of the imperial troops, whose artillery was drawn up on the plaza, who spread themselves over the city, and patrolled the streets in strong detachments, taking military occupation of the city. As the intelligence of this spread, it caused great agitation among the people, who regard the Pope as the representative of their rights, and of the political independence of their country; and these invaded by Austrian troops.

We copy the following from the Boston "Post":—

In Milan, in spite of the exertions of the police, the citizens assembled in the grand square, and sang the hymn of Pius IX. At Bologna thousands of the young men appeared in arms, and swore to die in defence of their country. At Leghorn the tocsin was sounded, the call to arms beaten, the national guard paraded, and arms distributed to the citizens; and besides, thousands of peasants rushed into town and declared themselves ready to fight for the Pope. In Rome, however, the enthusiasm was the greatest. We give two extracts from accounts written on the spot:—

"Cardinal Ferretti published the day before yesterday, in a supplement of the *Diario*, the protest issued by Cardinal Ciacchi. The publication of this document, as well as the approval of it by the Pope, has the more excited the enthusiasm of the people, as the ambassadors of France and Austria took measures with the secretary of state to prevent it. The people wished to make a demonstration in favor of the Pope, but they abstained from doing so as he was opposed to it. Pius IX. and Cardinal Ferretti yesterday walked out, and were received with acclamations by the crowd, by whom they were followed. His Holiness wished to go through some of the streets of the Quartier de Transtevere, but he was obliged to enter his carriage in order to avoid the applause of the people."

A fresher account states that "the Roman government pursues with as much activity as intelligence the arming of the civic guard. It has sent the artillery captain, Lopez, to purchase 10,000 muskets; citizens from all parts offer it arms, and the number of young volunteers who have offered themselves to resist an invasion is calculated at 10,000. Signor Azeglio is on the point of starting for La Romagna, charged with full powers on the part of the Pope to organize resistance in case of necessity. The enthusiasm is at a great height in Rome, and within the last few days Cardinal Ferretti, on seeing the national guard manoeuvre near the country house of the Prince de Piombino, cried, that he would willingly march at the head of the brave young men, and that he would not hesitate to command them on the field of battle." The spirit of patriotism and of energy which animates the Holy Father and his principal councillors has extended itself not only among the people, but even to the hearts of the ecclesiastics. A letter from Rome speaks of the early organization of a battalion of priests and monks, and it is certain that a great number of members of the religious orders exercise themselves in the practice of arms. The Pope rides about the city on a white mule, which he bought at Florence, and shows to his loyal and faithful subjects a face beaming with the calm of a good conscience, and the profound sentiment of his rights and his strength."

One spirit pervades all Italy. As usual, the press reflects it. One of the Italian journals concludes an article as follows:—

"Faith and courage! The Italian heart beats quicker, and our blood boils in our veins; and yet love of the country imposes on us an heroic imperturbability. Those who desire our ruin would be delighted to see us commit some act of violence. United in the name of God and of Italy—governors and governed, people and militia, priests and laymen, nobility and citizens, let us prepare ourselves to suffer, and to spare nothing to defend our sacred rights, and to prove ourselves worthy of the affection which is every day shown to us by the nations our sisters."

The question now arises, what is to be the result of this? This is a question of difficult answer. The purpose of all the great powers of Europe respecting the reform movements of the Pope, is still somewhat involved in mystery. The British government is one of the most liberal of Europe, and evidently looks with favor on the Pope. France outwardly seems to favor the Holy See, but is strongly suspected of secretly inclining to-

wards Austria, if not in actual league with it. It is rumored that England is about to occupy Ancona, with a view to defend the Pope, in which case France is expected to occupy Civita Vecchia. The several Italian powers favor the Pope, and the king of Sardinia has sent a written assurance of prompt support. There is thus a prospect of union among the Italian states. The interference of Austria bodes serious things for the peace of Europe. The friends of freedom, the world over, will strongly sympathize with Pope Pius IX. Instead of his being the representative of despotism, as was to be expected, he proves the champion of the liberals. He will therefore go into the contest, if he goes in, with great strength. The "Debats," a French paper, thus says:—

"In our opinion, whatever may be the rights conferred on the Austrian government by the treaty of Vienna, rights that we have not now to discuss, it is greatly to be regretted that, under present circumstances, the Aulic cabinet has thought it right not to maintain the *status quo* with respect to the Pontifical government. Whatever may be the apprehensions which the state of central Italy may have caused at Vienna, it seems to us that nothing warranted such a violent and unexpected manner of acting. The Austrian government knows Italian affairs too well not to have seen the effervescence which the occupation of Ferrara must produce, and we cannot conceive how it did not feel that, in the eyes of all Europe, such a proceeding would pass for a provocation."

In another article, the "Debats" says:—

"Pius IX. has all the necessary means to cause his rights to be respected. It is not merely by the extent of states that the power of a sovereign is now measured; and the chief of Christianity, the prince who, by wise reforms, has made himself the idol of his subjects, possesses a moral force which is worth battalions. If necessary, the whole of Europe would lend its assistance to Pius IX., if his independence should be seriously menaced. We do not think that this case will arrive; but if it should, as the opposition says, and as many people believe, the occupation of Ferrara be only a provocation destined to excite passions and foment trouble in the Pontifical states, the best manner, it seems to us, to reply to such a provocation would be to remain orderly and calm, and show that the snare was discovered."

Austria has been regarded as the champion of Papacy, but here she is arrayed against the Pope. This seems to be a contest in which Catholics are arrayed against Catholics—and a kingdom that is divided against itself cannot stand.

While it is difficult at this time to foresee the order of events which are to transpire in consequence of the present state of things in Europe, the final end is written in characters clear as the sunlight. It is foreshadowed in the act of the mighty angel, who took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

"Watchman, What of the Night?"

The present alarming dearth of religious influences in the land, is causing the different denominations to look about them for the causes of this state of things. In the last Hartford "Christian Secretary" is an Essay, read before the Baptist Conference of the "Ashford Association" in Connecticut, with the above heading, in which the state of the churches, and the causes of the present condition of things is considered. It contains much truth. Of what is to be expected of ministers of the Gospel, the watchmen on the walls of Zion, it justly remarks:—

"They are supposed better to understand the moral condition of things around them, than others, because it is with morals and religion that they have to do. And if they are faithful men,—men of experience and observation, though they may possess no prophetic gifts,—it may be expected that they will be able more or less accurately to discern the 'signs' of the times, and to form a tolerably correct judgment of the probable tendencies and results of the existing state of things in a community at any particular time."

In answer to the question, "What of the night?" it replies:—

"It is really a time of darkness. The tidings which come to us from almost every quarter, testify to this fact. The churches, if they walk at all, are walking in darkness; scarcely one in all this region is enjoying a state of prosperity: but 'want of brotherly love,' 'worldliness,' 'jealousies,' 'divisions,' 'neglect of ordinances,' &c., constitute the present 'burden' of the churches. We have in our statistics also the admonition that the number of the 'sacramental host' is diminishing. While our population is increasing,—while means of worldly gratification and vain amusements are multiplying."

It goes on to speak of the small difference that is discernible between church members and worldly men, of the neglect of church discipline, of the low standard of piety, of the churches stooping "to gain the smiles and sympathies of worldly men, or appeals to the unrighteous propensities of the human heart," and adds:—

"The darkness is dense, and may be felt; and though the morning may come, its rays are not yet discernible. No signs of promise are indicated on the face of Zion, but she appears clad in sackcloth—her beautiful garments spotted and wrinkled—shorn of her strength,—her harp upon the willows, unable to sing one of her pleasant songs."

Here then is an acknowledgment, that of the world's conversion no evidence is yet discernible; not a glimmering ray of light yet beams on the distant horizon: no token of the approach of the millennial morn cheers the hearts of those who look for the glory of that day before the rising of the Sun of righteousness, which alone can illumine it. It is not so with us who look for evidence of the approach of the rising sun, not in the gradual conversion of the world, but in the filling to the full the cup of the iniquity of mankind, so that they may be broken as with a rod of iron, and dashed in peices like a potter's vessel.

As to the causes of the present state of things, it says:—

"It is believed that a want of decision on moral questions by ministers and private Christians, has had something to do in producing the present state of things. The vacillating, temporizing policy sometimes pursued, has been ruinous in its influence. Some church members have opposed the temperance cause, both in theory and practice; and some ministers have been so indefinite in speaking upon the subject as not to offend them. They have been so cautious and compromising, that in some churches it needs a good degree of moral courage now to preach a thorough temperance sermon. And on the subject of human wrongs, as seen in the system of American Slavery, but a small number of the ministry have dared to speak out openly, and rebuke it in the name of the Lord.

"The changing character of the ministry has probably been a contributing cause to the present state of the churches. A desire for novelty has been created which can be satisfied with nothing but change. 'Who shall we get for a minister?' 'How much will he ask?' 'How shall we raise his salary?' 'How shall we pay up our arrearages?' has occupied the heart and heads of some of our churches a large part of the time. And then, in some instances, the imperative demands of the ministry, and in others the delinquency of the churches, has destroyed that sympathy so necessary for united effort in opposing sin, and promoting holiness.

"The neglect of discipline always has a killing influence on the prosperity of the church. It may be a cause, as well as an evidence of moral darkness. It is enough, with her little strength, weak faith, and dim sight, for the church to make progress when unincumbered with the carcasses, or even bones of her dead. But when loaded (as some churches are) beyond her strength, she halts in her course, and perhaps sinks under the burden.

"A desire for popularity may be reckoned among the causes of the present declension.—The smiles of worldly men have been courted, and their tastes and wishes consulted and gratified in many things which have their influence on the spiritual interests of the church. In the decorating of our houses of worship, I apprehend there is a departure from the primitive simplicity of the gospel."

To the above reasons there might be added the manner in which the doctrine of the Advent has been received by the majority of the churches in our land. When its advocates have gone to the people with the words of Jesus on their lips, they have been met with the cry of "Millerism!" When they have gone saying none other things than those Moses and the prophets, the Savior and apostles,

have said should come, "Millerism" has been the only argument in reply. When they have only quoted the very language of inspiration, contumely and reproach have been their portion from many professed disciples of Jesus. These things we verily believe are prominent causes of the degeneracy of the times. The churches should look at this also. In conclusion, the Essay says:—

"In conclusion, I may add, we can expect to see no outward signs of promise until the church and her ministry return to primitive devotion and simplicity. There must be men who will preach the gospel simply, plainly, and 'terribly in earnest,' not shunning to declare the whole council of God, whether they get any salary or not. They must be *examples* to the flock in faith, self-denial and patience, as well as in labors and charities,—men who are willing, for Christ's sake, to know how to *want* as well as how to *abound*,—men who count not their lives dear unto them, and who, like Paul, glory only in the cross of Christ. We can expect to see no rays of morning light until the church, humble and penitent, shakes off her worldliness, and begins to 'Seek first the kingdom of God;'—until she makes the promotion of the interests of Christ's kingdom, at home and abroad, her *great work*, and goes about that work with a zeal and perseverance that betokens her full confidence in the word and promise of Christ."

"Before Abraham was, I am."—(John 8:58.)

Jesus did not mean, as I apprehend, that he himself individually lived before the birth of Abraham; but that certain religious truths which he represented, embodied and taught, were eternal; and therefore existed before Abraham. As if he had said, "What I am was before Abraham." He was, it is true, a great and good man, and lived up to the religious and moral light of his age; but that was very imperfect. He had the wisdom and piety, however, to foresee the progress of religious knowledge, and the height to which it would advance at some future period. He rejoiced in the prospect of such an event—in the foresight of this my day, in which the true, the one religion is to make an unprecedented advance. He saw it, and was glad. Verily, verily, before Abraham was, this absolute, eternal, unchangeable religion, which in and by me is to be made known more fully and completely, was in perfect existence, though imperfectly known among men. If ye were the true children of Abraham, ye would act up to the superior light now offered—to the existing religious knowledge, as he did to that of his age. Theodore Parker.

Such is the theology that gaping crowds of Boston are weekly running after. Mr. Parker takes the ground, that Christ was about—almost as great a man as he himself is. In denying his pre-existence, he has to take the position, that when Christ says he was before Abraham, he only meant that the truth he advocated was before Abraham; that when John says the Word was in the beginning with God, was made flesh and dwelt among us, &c., that it was the "purpose" of God which was with him in the beginning—God's spoken word; that the *Logos*, translated Word, was not Christ, &c. &c.

Now if Christ was not pre-existent, we would like to inquire of Mr. Parker and other semi-infidels, how was fulfilled the prophecy of Micah, that the Messiah, who was to come forth of Judah, and be the Ruler of Israel, was to be the One "whose goings forth have been from old, even from everlasting?" Or how was fulfilled, according to the testimony of the evangelist, the prophecy of Zechariah, that the One they should look on, whom they pierced, was to be "the Lord which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him?" These are difficult questions for those to answer who war against the exaltation of Him who is the "Creator of all things."

It is a blessed thought, that in fighting under the banner of the great Captain of our salvation, we have no temptations to array ourselves against his greatness. We cannot exalt him too highly.

OUR VISIT TO ENGLAND must be deferred till next spring. Imperative duties demand our attention in this country at this time. In the meantime, our agent, Bro. J. W. Bon-

HAM, with his associates, will do what they can to supply the calls for lectures.

We are sorry that we cannot do more for England, Scotland, and Ireland. But we have no laborers that can be spared, who would be of service in the United Kingdom.

The "European Advent Herald" is not sustained, and the call upon us are so heavy for other objects, which cannot be dispensed with, that we have suspended it for the present. We shall get out a number occasionally. In the meantime, our friends will have to depend on the American "Herald," till we have ability to publish the "European Herald" more regularly.

Summary of News.

By an extract from the report of Bishop Hughes made in 1840, to the Leopold Society in Vienna, we see that he claims the increase of Romanism for the preceding twenty-four years to be from two to forty-nine churches, from three to fifty-six priests, and from 16,000 to 200,000 souls, in the diocese of New York.

Bishop Onderdonk, the suspended Episcopal Bishop of New York, has petitioned the General Convention for relief from his present anomalous position. There seems to be but little prospect of obtaining his desired "relief" at present—a restoration to the bishoprick.

A Virginian officer writes home from California, that the country is poor and useless, and that no peace should be made with Mexico, unless she will agree to take back all the territory we have conquered of hers, including Texas.

A few days since, the teacher in one of the Grammar Schools in this city was presented with the muzzle of a loaded pistol, aimed at his breast by a refractory boy of 14, whom he had occasion to reprimand. The boy finally snapped the pistol, and the cap exploded without discharging the contents of the barrel, which contained powder and ball. The young candidate for State's Prison was promptly expelled from school; but we learn of no action by the civil authorities.

It is hinted that diplomatic relations are about being resumed between England and Rome.—What would seem to be a difficulty in the way is the fact, that up to this hour Queen Victoria is not recognized in Rome as lawful Queen of England. Up to this the sentences of excommunication against the Queen of England and all her adherents, and the anathemas against Queen, nobles, and people, are unrevoked, which Paul V. appointed to be renewed yearly.

Experiments in Europe have demonstrated that the salubrity of cities is much increased by paving the streets.

Mr. Herschell, the converted Jew, who, several years ago, visited this country, has recently made a visit to Germany, to gain satisfactory information respecting the true nature of the German Catholic movement. He writes to the Jewish "Chronicle":—

"I have also visited Czerski and Ronge. The former is a sincere man—the latter an inflated fool; he is a decided socialist and infidel, and his idea is, that his system is destined to flourish in the United States of America!"

The Pope has presented a gold medal to Mr. Waghorn, as a mark of approval of his efforts to promote international intercourse. It is said that this is the first medal which has ever been conferred on a Protestant by a Pope.

According to the Leeds "Mercury" there are in Great Britain 10,450,000 Conformists, and 16,750,000 non-Conformists.

Nestorians in Persia.—Beder Khan Bey, who has committed such outrages upon the poor Nestorians, is now a prisoner of the Sublime Porte, and our brethren may therefore peacefully visit the wild mountaineers of Koordistan. Two native assistants of the Mission, formerly Nestorian ecclesiastics, have recently made a very interesting preaching tour through the mountains. They were everywhere well received. They found it to be a common trick of the priests to prejudice the people against receiving the New Testament, just issued, from the missionary, because it differed from the old version. But in every case a comparison of the two refuted the objection, and increased the people's desire to receive it. Mar Shimon, the Patriarch of Oroomiah, has returned from his exile much more favorably inclined to the

missionaries, who took kind care of his family while he was forcibly detained at Mosul.

Constantinople.—A letter from Mr. Goodell, written in July last, shows the increase of the church at Constantinople, during the first twelve months of its history: "On the first instant was the anniversary of the organization of the Protestant church at Constantinople. The chapel was full on the occasion, and the services solemn. Many were the tears which the tender recollections of the past year caused to gush forth. The church was organized with forty members, and 48 have since been added by profession. Four having been removed by death, it now numbers 84, 28 of whom are females."

A newspaper printed in the Chinese language has just been commenced in China, by a foreigner.

It is said that the archbishop of Mexico has endeavored to excite those under his influence, by a proclamation that Gen. Scott had decided to seize the image of the Virgin.

The Rt. Rev. Dr. Power, Roman Catholic Bishop of Toronto, Canada West, died in that city on the morning of the 1st inst. His disease was typhus fever, contracted during his ministrations among the sick and dying immigrants.

Religious Toleration in Rome.—Advices from Rome state that an interesting ceremony took place in that city a short time ago, namely, the installation of a Jewish Chief Rabbi. It should be observed that the Jews of the Ghetto, since the death of their high priest Rabbi Behor, a dozen years ago, had not been allowed to appoint a pontiff in succession. The person elected is named Israel Kassin, who was summoned there from the borders of Lake Genesareth, where he enjoyed a reputation of sanctity and Talmudic lore. His birth-place was Jerusalem, and his lineage is said to be traceable for ten centuries, through a long Levitical ancestry.

There are said to be about 1200 births, and 1000 deaths weekly in the City of London, which contains a million and a half of inhabitants.

Dr. Burgess, of Ct., has been elected by the Episcopal Convention as the Bishop of the diocese of Maine.

Mexico.—It has been a long time since any authentic intelligence has been received from Mexico, and little is known of the details of late engagements between Gen. Scott and the Mexicans, and the actual situation and condition of our army—excepting what is proclaimed by the tongue of rumor.

According to the last advices, it is supposed that Gen. Scott is in the city of Mexico. But all communication being cut off between that city and the sea board, it is impossible to learn his actual condition. We could give our guesses on the subject, but they would amount to nothing. It seems that Santa Anna broke the armistice, and then Scott marched in, and took the city.

Willmer's "European Times," of Oct. 5th, has the following significant remark respecting money matters:—

"Matters look more gloomy here this morning than even before. The whole commercial world must soon be brought to a stand-still if a turn do not take place soon. Acceptances are now only provided for where the parties can bring cash only—even bankers' bills are refused for that purpose."

In view of the present commercial crisis, a currency congress is talked of, to be held in London.

A royal ordinance has been issued in France, calling out 60,000 troops for the contingencies of the present year. We have not learned how this compares with the usual number.

The Paris "Presse," of Sunday, 3d, assures its readers that very serious news has been received from Naples, the particulars of which had not been allowed to transpire. It was rumored, however, that the insurrection was rapidly spreading in Sicily, as well as on the continent, and that the capital itself was in an unsatisfactory state.

The Belgian minister of war has addressed a circular to all the heads in his department, prohibiting them, under pain of dismissal, to make any communication whatsoever to the public journals.

The position taken by England in the Ferrara affair was regarded on the Vienna Bourse as likely to lead to a pacific solution of the question.

A London paper states that Mr. Francis Brady has been appointed to the chief justiceship of Newfoundland. Mr. Brady is a Roman Catholic.

P. S.—Just before going to press, a telegraphic dispatch has been received, indicating that Scott is in quiet possession of the capital of Mexico. It should, however, be received with some allowance. The report also added, that he had organized a city police of 600 men, for the preservation of quiet.

Correspondence.

Address

Of BENJAMIN BODDOME, JR., to the readers of the "Advent Herald," and to all those in America, who, having obtained like precious faith with the apostolic churches, are rejoicing in the same blessed and glorious hope.

Dear Brethren:—To live in the hope of a kingdom which is incorruptible and glorious, is the greatest earthly felicity—it is the highest earthly privilege that can be enjoyed by man, in this fallen world. And when we know we live in the days of that very generation which shall witness the revelation of this heavenly state, the very thought and expectation becomes of the most stupendous and overwhelming character. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Now are we the sons of God: and though our future condition hath not yet appeared, or been manifested, we still know, that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.

Unless our hope induces us to deny ourselves of all ungodliness, and every worldly lust, it is not producing its proper effect upon us; unless we are more and more constrained by it to walk with God, and in conformity to the image of our Lord Jesus Christ, we do but demonstrate our own unfitness to be made the depositories of such divine knowledge.

The conviction that we have, of the near approach of the Son of man in the clouds of heaven, to establish that glorious kingdom under the whole heaven, which has been spoken of by all the holy prophets since the world began, should cause us to rally, as the heart of one man, against every form of evil, so that we may become living stones, built into the midst of that spiritual house, which shall be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

Beware lest your hope excite you to presumption, to self confidence, or to vain glory. Do not think of yourselves more highly than you ought to think, but humble yourselves under the mighty hand of God, in order that you may also be exalted by him in due time.

Be assured of this, that there is no doctrine more hated by Satan, than this doctrine of the kingdom, which we hold: for the coming of the Savior he knows to be the signal for his own expulsion from the earth, which for so many thousand years has groaned and wept in tears of blood, in order that his hatred, and rage, and malice, might be gratified. Wherefore I caution you to give no place to the temptations of the enemy of man. We are not ignorant of his devices, and it becomes us to arm ourselves against him; with the sword of the Spirit, and to maintain the conflict, until all our troubles shall be lost for ever, in the rejoicings which shall attend and follow the final victory.

Beware of fanaticism, and extravagance of every kind. Beware of all the doctrines and commandments of men. Let the word of God be your constant and prayerful study, and the more your eyes are enlightened to behold those wondrous things which are contained therein, the more will you be prepared for the trumpet of God, which shall speedily sound the note of the world's redemption. Yet a little while and he that shall come will come, and will not tarry. Seek not to inquire concerning the day or the hour in which your Lord will come, but as God has given you a knowledge of the times and seasons of his advent, be diligent that you may be found of him in peace, without spot and blameless. For it is the preparation for this great event that is the most desirable possession. And there has been too much reason to fear, that many of those who have professed to look and wait for the blessed hope, have known little of him for whom they waited, and have ever been destitute of that blood of sprinkling, which indeed speaketh better things than the blood of Abel. Repentance towards God, and faith in our Lord Jesus Christ, is the first consideration, and then the believer is not only entitled to all the ordinances and blessings of the house, or church of God, during the continuance of this militant state, but is prepared also for glory, honor, and immortality, in the everlasting kingdom of God.

He cannot obtain blessing except in the way God has appointed. There is a certain order to be observed, in order that life and happiness may be secured.—First, the grain, then the ear, after that the ripe corn in the ear.—First, the suffering, then the reign.—First, the king-

dom and patience, then the kingdom and glory.—First, the kingdom in vision, then in substance—first in faith and hope, afterwards in joyful consummation. You are called upon to enter into the mind of your Lord, to show forth his life, to be filled with the Spirit; and thus to show forth the praises of Him who has called you out of darkness into his marvellous light.

See that your faith be a living faith. See that it overcomes the world, and all things therein. Love not your present lives, even unto death, so that you may overcome through the blood of the Lamb, and by the word of his testimony. Our deliverance is at hand, for our Redeemer is near. His feet shall soon stand upon the mount of Olives, and the glorious age will have arrived in which he shall be crowned as the Head of the whole redeemed creation, and shall be exalted as the great centre of power and authority to a ransomed world. These things are no fables, or imaginations—they are awful and glorious realities, and shall speedily be manifested to be such before the eyes of the children of this evil generation.

Notwithstanding, I would counsel you to avoid the agitation of specified time, or fixing of dates, for I have seen much evil result from this practice. And not only have many of these predictions proved fallacious, but an enthusiastic feeling has been thereby generated, which has no countenance in the word of God, but is rather condemned by it. The failure, also, of these attempts to decipher those prophecies concerning numbers and times, has not only been highly injurious to the minds of those whose hope was based upon such a foundation, but has offered ground for all the enemies of truth to denounce our faith and hope as having proved itself so much error and heresy.

We should beware of all those delusions, which, when they become manifested as such, operate to the prevention of the dissemination of the gospel of the kingdom, and which are likely to excite the spirits of enmity and prejudice in the minds of those who might have been induced, under other circumstances, to aid in the cry which is going forth in the midst of Babylon.

There is no Scripture from which the return of the Lord Jesus in any particular year may be predicated, and therefore it becomes us to exercise a sound discretion and qualification in any remarks we may feel called upon to make upon the subject. Chronology is at fault. It cannot be depended upon implicitly. We know that the present year called 1847 is not the true year of our Lord, and no man is competent to arrive at more than a nearer approximation to it. There is no certainty. I can see no reason to doubt that about four thousand years have elapsed from the creation to the birth of our blessed Lord—we have the chain of the Old Testament history to that effect; but since that period there is no infallible record, and there is too much reason to fear that our chronology since that time is derived more from popish tradition, than from any more positive and unquestionable sources. Every historian has been more or less dependent upon those who have preceded him. All history is a system of copying, or of transmission, so that all errors and mistakes have become embodied and perpetuated. Unless our chronology can be established by mathematical or astronomical calculation, we can never arrive at anything like demonstration or certainty, whereby to form a basis for the times and periods contained in the book of Daniel, or in the Revelations.

Although the question of definite time is wisely hidden from us, yet there are many indications that cannot be mistaken, that the great and crowning event of the world's history is close at hand, and this is acknowledged by nearly all those who have devoted their time and attention to the investigation of the subject. Time is hastening on apace: and every movement in the social, political, and religious world, is just preparing the way for the complete development of the period in which the purposes of God shall be accomplished, and time itself dissolved in eternity.

However men may despise this great truth, and treat with contempt those who bring them the unwelcome message, we may rest assured that the word of God will stand, and that all the promises and prophecies which are contained therein, shall be fully and speedily accomplished. Wherefore I call upon you to rejoice, and lift up your heads, knowing that your redemption draweth nigh. Our safety is in the blood of Jesus, which has for ever sanctified all his people, and by which we have boldness, and freedom of access, into the holiest of all. Our calling and election are

heavenly; and we are required to worship God in spirit and in truth, and ever to seek and pray for the gracious assistance of his Holy Spirit, in order that we may serve him acceptably, in reverence, and in godly fear.—For by the divine Spirit only can we maintain a walk and conversation becoming the gospel of Christ, or be enabled to hold fast the beginning of our confidence, and the rejoicing of our hope steadfast unto the end. By your own life, conversation, conduct, and character, endeavor to make it manifest to your families, your neighbors, your friends, and your relatives, that you are earnest and sincere in the sacred cause you have espoused. And be ready always to give a reason for the hope that is in you, in meekness and in fear. Be patient towards all men, and be thankful to God, that in the midst of all your unworthiness, he has called you unto his kingdom and glory, and has shown to you the nearness and the certainty thereof. Not many years their course shall run, before your incarnate God shall himself appear, to the judgment of the world, and to the salvation of those who put their trust in him.

I remain, dear brethren, yours, in much sympathy, and in the kingdom and patience of Jesus Christ.

Manchester (Eng.), Sept. 10th, 1847.

Visions of Cornelius and Peter.

While the principal object of the most remarkable display of God's love to mankind was evidently to impress, or instruct, his disciples that he was in very deed no respecter of persons, and that all whosoever would call upon him should have repentance unto life; there are also some practical reflections, which ever have had, and must still have, an important bearing upon matters pertaining to the salvation of man. It is not true, that because God has seen fit in infinite wisdom and condescension to make choice of an individual to perform a work, yet, a great and good work too; that such person must and will be a subject of his grace. What was I, says Peter, that I should withstand God? God had seen fit to make a special instrument of Peter; but that in itself was not sufficient. He saw fit also to select Moses to become a leader of Israel, who prophesied that another like himself should arise to lead Israel also, which prophet has made his appearance in the person of the Lord Jesus Christ. These also had a work to commence, to prosecute faithfully unto the end with unwavering perseverance, and to finish that work with acceptance in the sight of God. But it is true now, as it ever has been, that whosoever is chosen of the Father, must be careful to do his will, performing it faithfully unto the end, giving all diligence, perfecting his own hope in fear, for no man shall glory in his presence. God has ever been true to his people, and to the world of mankind at large, before his judgments have been made manifest. He has ever in great kindness, and in a most special manner, exhibited the brightest displays of his love to man for his mutual preparation to be shielded in the day of visitation.

While this has ever been true as a great whole, it has also been true in an individual capacity. The Maker and Preserver of the family of mankind observes with minuteness how each individual performs his or her appointed place, and each are the objects of his paternal care. With great propriety may we with the apostle exclaim, "What am I, that I should withstand God?" But in great mercy God has given us his revealed will concerning us, containing directions which afford a perfect antidote for every position to which the human family, as individuals, are exposed. The injunction "take heed," is always timely, that we may not presume too much, or perform too little.

We learn from the subject under consideration, that there is a sense in which a person may be a good man, and at the same time lack what is essential for his salvation. Cornelius was a good man; he was a devout man; he was a man of prayer: he gave much alms to the poor; he was had in reputation among all the nation of the Jews, and what was better than all the rest, he had the assurance that all these things went up as a memorial before God in his behalf. Yet Cornelius was deficient after all. Peter, in rehearsing the matter in Jerusalem before his brethren, states the fact, that God sent him there, after showing in a wonderful manner why he must go, to tell Cornelius word whereby he and all his house should be saved. Here arises the question, for God does nothing in vain. Could Cornelius and his associates have been saved without sending for Peter? Certainly not. Cornelius

was doing these things because God required them of him as homage due to himself, and therefore right, and also as his duty to his fellow men. But while he was conscientiously performing this very proper work, he lacked the spirit of Christ, without which he was none of his; or in other words, he had never been baptized with the Holy Ghost.

O how many men, good men, acting for the best of motives, like Cornelius, performing duty with a zeal for God and his cause which is most praiseworthy; and yet perhaps have never seriously made the inquiries,—Am I acting under the influence of the spirit of Christ? Am I governed by the same motives, is the same object my only aim, and the same end in view to which he always looked? Has the Holy Ghost indeed fallen upon me? Have I, like the apostle Paul, been dying daily to the pernicious influences of a wicked and ungodly world? Have I thereby entirely put off the old man, and become renewed in the inner man? Has this vile body become a fit dwelling for the Holy Spirit of God? If in view of these interrogations the conscience is free, the evidence is, that we have obtained that freedom by influence of that heavenly comforter which is the gift of God, and the world are taking knowledge of us that we have been with Jesus. Out of the abundance of the heart the mouth will speak of his love; it will talk of his boundless goodness; joy and gladness will fill the soul; prayer and praise will be constantly escaping the lips; we shall magnify his grace by day and by night, and we cannot help it; our portion will be seasoned with contentment, characterized with godliness, and our gain will be perpetual; no losses; our hope will be an anchor to the soul, which will reach within the veil; we shall not be alarmed at the king of terrors, nor at the thought of the speedy coming of One who is to bind him for a thousand years: but our prayer will continually be, Come, Lord Jesus, come quickly. Amen. This subject opens to the mind a vast field for reflection; reflection, too, of the most important character: and every man, woman, or child, who feels at all interested for their own salvation, and the welfare of others, must contemplate it with the deepest interest.

The question will arise in the mind, Why was it important that Cornelius should send for Peter? The answer will return, To instruct Peter, together with his associates in teaching men, to teach all men; that their God respected only such as feared him. The question will still arise, Was that all which occasioned such a display of God's condescending mercy? Cornelius was a good man, but he needed instruction as a good man. Imperfection is stamped upon all human actions. He needed an influence, or a motive of action, which as yet had never governed him. Well, since all these things were done, repentance and remission of sins has been preached.

Do we not occupy the position of Cornelius after he had heard Peter? It is possible we do, and it is quite possible, also, that we do not. Is it true, that because we have prayed always, given much alms to the poor, been devout in all our religious exercises, and had in reputation among all the nations of the Gentiles, we have also become little children in Christ? While we have thereby become reputable among men, have we become base in our own estimation? If so, there is evidence in our case that we have tasted that God is gracious. If we have been endowed with wisdom from on high, it has made us first pure? Is it working out for us the peaceable fruits of righteousness? Are we easy to be entreated, full of good fruits, abounding in love toward all men, especially towards the household of faith? If so, we have the Spirit of God testifying with our spirits, that the love of God is shed abroad in our hearts. Do the thoughts of approaching glory inspire the soul with deep reverence and solemn awe, together with Godly fear? Does the great fact, that it is a fearful thing to fall into the hands of the living God, fill the mind with trembling, lest a promise being left us we come short of it? Are we becoming more determined in our course heavenward, more firm in our hopes, as we approach the period of our final deliverance? If so, it is well. Amen.

The Ascension.

There is one subject in connection with the resurrection and ascension of Jesus Christ, which is, as far as my observation extends, generally lost sight of, viz., the resurrection and ascension of accompanying saints, which according to the Scriptures appeared to constitute an important consideration in the victory which Christ hath achieved over death,

and of his triumphant ascension into the heavenly Jerusalem. Undoubtedly commentators and others, not rightly apprehending this subject, have been led to make some very irrelevant comments on those scriptures where this doctrine is inculcated; but the ancient saints who lived before Christ was manifested in the flesh better understood this subject, and anticipated a better resurrection, and a glorious ascension with the promised Redeemer.—Abraham, to whom the promise had been made that he should be the heir of the world, which promise we think cannot be fulfilled until the time of the consummation, nevertheless looked for a city which hath foundations, whose builder and maker is God. That the city which Abraham looked for has been built, and is inhabited by Christ and those saints who ascended with him with their celestial or resurrection bodies, no one can disprove, or even doubt, who carefully examines this doctrine as set forth in the Holy Scriptures. St. Paul, speaking of the ancient saints, says, that God hath prepared for them a city; and again, that they were tortured, not accepting deliverance, that they might obtain a better resurrection.—They that did obtain a better resurrection, and thus attain to the city of the living God, the heavenly Jerusalem, appears very evident from St. Paul's statement of facts. Declaring what had taken place under the present dispensation, as distinguished from the former, he says, "But ye are come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company, to the general assembly of angels, and to the church of the first born enrolled in heaven." See Mr. Wesley's translation, who also comments on the text thus: "St. Paul here shows an excellent knowledge of the heavenly economy, worthy of him who had been caught up into the third heaven, to mount Zion," &c. It was the overwhelming view of the glorified saints which, in all probability, St. Paul had at that time, that gave him a clear insight into those ancient promises referred to above, and also made him so ardently desire the resurrection from the dead, if by any means it would possibly be effected, though as yet he had not been unclothed of mortality, and the ascension were already past. SMITH DAYTON.

New Haven (Ct.), Oct. 8th, 1847.

1 Cor. 15:44—"It is sown a natural body, it is raised a spiritual body."

Paul explains what he means by a "spiritual body," in Rom. 8:11—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The spirit of man is not "corruptible," for it "returns to God who gave it," when "the body returns to dust as it was." But of that which is "corruptible," Paul says, "this corruptible must put on incorruption, and this mortal must put on immortality." There I cast my anchor. "This corruptible be raised a spiritual body!" "It is philosophically impossible." Hold! Shall our faith stand in the wisdom of men, or "in the power of God?"

QUERY.—Which is the greatest miracle, to preserve the dust of all the saints for six thousand years, or to regulate the sexes so that the race should exist for six thousand years? To change a corruptible to an incorruptible body, or to have created men and everything at first from nothing? "OLD PATHS."

LETTER FROM BRO. J. REYNOLDS.

Dear Bro. Himes:—I wish to ask the following questions:—

1. What head was it that was wounded, as it were, to death? (Rev. 13:3.)
2. What power healed it, and caused it to speak?
3. Was it not after it was healed, that it spake great things and blasphemies, and made war forty and two months?
4. Is not the beast referred to in v. 14, that had a wound by a sword and did live, the same as the head in v. 3?
5. As no other head or beast is said to be wounded in this chapter, is it not plain that the head in v. 3 is meant?
6. Is it not evident that the power which healed the deadly wound, formed an image to the head or beast?

I have no motive in asking these questions, but to learn the truth on this subject; and if I have wrong views in this case, I wish to be set right. I make it a rule to look at both sides of a subject before forming an opinion; and I wish not to be hasty in doing so. I do not profess to be wiser than my brethren, who have given their opinion of this portion of Scripture; but it is sometimes the case, that great and wise men do not see some little thing as simple truth which it is important to see, in order to gain a correct know-

ledge of the subject they may be examining. The brethren who have given their views of this chapter have not noticed the head that was wounded so as to define or give a clear view of it. And in looking at the two horned beast, it seems they have not given particular attention to its very innocent appearance, and its dreadful speech. It appears also that they have not noticed that the ten horns on the beast have performed no part, but are left out entirely; unless they do their work in the head that was healed, or the image of the beast.

If you are not at leisure to look at this subject at present, if you will give this a place in your paper, perhaps some of the brethren who have time will; and will greatly oblige a lover of the truth.

Marblehead (Mass.), Oct. 18th, 1847.

Extract of a letter from Bro R. V. LYON, dated Hampton, Ct., Oct. 12th, 1847:—

Dear Bro. Himes:—Let us remember the solemn position we occupy, the vast responsibility that rests upon us, and the strict account we must give of our stewardship, if we prove recreant to our trust. God has committed to us the gospel of the kingdom at hand. All who aid in giving this truth to this fallen world, in sustaining those whom the great Head of the Church has placed on the walls of Jerusalem, to give this last note of warning to the multitude who are sporting upon the brink of ruin, should live as denying ungodliness and worldly lusts, living soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Our conversation should be in heaven, from whence we look for the Savior, the Lord Jesus Christ, to come and change our vile body, that it may be fashioned like unto his glorious body. Every word should be seasoned with grace, and the soon coming of Jesus imprinted in indelible characters on every act. Plans, stretching far into the future, will cease at once, and everything will be brought to harmonize with that faith which brings the coming of Jesus emphatically nearer at the doors. Holiness will be our motto, and our prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." The world will then be convinced that we are looking for, and hastening into the coming of the day of God, and that we have no fellowship with those who are not striving to maintain a close walk with God. Then Jesus will be honored in the house of his friends, and the Advent cause no longer be brought into disrepute by its professed friends. How important it is that our characters be without spot or wrinkle; yea, that we should be holy in our whole deportment, and without blemish, walking before the Lord in love. Then the kingdom will have free course, run, and be glorified,—union be enjoyed throughout the entire ranks,—the children bound up in one bundle of eternal love, ready and waiting for Jesus to come and take them home. I long to see that bright morning dawn, when I shall lay aside this mortal clothing, and put on immortality,—when earth shall bloom again in more than its Eden beauty,—when the wilderness shall rejoice, and the desert blossom as the rose.

Extract of a letter from ADDISON MERRILL, Oberlin, O.:—

Dear Bro. Himes:—I am somewhat a stranger to you, having never appeared in the "Herald," except as Bro. Fitch once spoke of me, and in a note of yours declining the publication of an article I sent you, advocating the belief in a bloody persecution before the coming of the Lord. I have been, however, one of your beneficiaries for a long time. I refer to the "Herald," which has been sent me gratuitously, and for which I feel truly thankful.

I embraced the doctrine of the near coming of Christ while residing here in 1842. I have lectured often on the subject in Indiana (Fort Wayne and vicinity), where I have been until my return last fall. I have differed from you and the brethren with whom you are associated, and do still differ in some respects; but I have a heart to pray for and sympathize with you, and all who, having a Christian spirit, look for the speedy coming of the Lord.

To the promotion of the truth in regard to the Second Advent, I believe it to be my duty before God, especially to give myself; not only on account of my convictions of the importance of its being known to the church and world, but also because of what I feel bound to rely upon as a special call, or anointing from God for this work. I am at present, however, spending my time in study,—it seems to be for the best that I should. I crave the prayers of the Second Advent brethren, that I may be kept from error, and the love of this present evil world, and be an agent in the hands of God to mightily convince the church and sinners, that the day of glory and dreadful wrath is indeed high at hand.

The subject in this place has been much injured by some who formerly lived here, and others who visited the place, who went off into dreadful errors. Bro. Mansfield, who was here a while, I have heard well spoken of. There are scarcely any here at present who are looking for

the speedy coming of the Lord. There is great need at the present time of Second Advent preachers who are men of wisdom and love, to go through the length and breadth of the land; also of the right kind of publications.

Extract of a letter from Bro. G. W. BURNHAM, dated Vergennes, Vt., Oct. 13th, 1847:—

Dear Bro. Himes:—I wish, for the sake of the suffering cause of God, you might get clear and authentic testimony relative to SIMON HALL, late from Maine, who is yet in these parts, exciting sympathy for his views and personal interests, by relating how he suffered, was persecuted, &c., in that State. He is still practising, when opportunity presents, feet-washing as an ordinance, and holy kissing, as a salutation binding on us. The cause of God suffers in this part on this account.

We have before faithfully warned our brethren against the person above referred to. If they will not heed our testimony, they must take their own course, and reap the fruits. When their families and happy societies are distracted by this deceiver, it will be too late to repent. The artful appeals of impostors to the sympathies of the confiding, are often more successful than the plain warnings of a faithful friend. So even in this case, our faithfulness is construed by some into persecution! If our friends in the East, who are acquainted with his past career, will write to Bro. Geo. W. Burnham, Vergennes, Vt., and give him the facts, they will do the cause of truth a great service.

Bro. W. M. OXLEY writes from Havana, Chemung Co., N. Y.

Dear Bro. Himes:—Myself and wife have been at this place, and have experienced much difficulty in presenting the truth to this people. My wife preached to a large congregation in the open air, on the platform of the M. E. church. By this means, there has been quite a field of labor opened for us here. If the Lord will, we shall have a three days' meeting in Reading Centre, near Iradville, Steuben Co., N. Y., to commence Thursday evening, Oct. 21st, five miles from Havana. Our prayer is, that the good Lord will come with the brethren by his Spirit. Mrs. O. preached twice to the people in that place yesterday, the 11th. We are travelling about, seeking the lost sheep of Israel in the highways and hedges, and endeavoring to persuade them to get ready to meet the Lord. We find a few ready to receive the truth. Ours is a blessed hope. I do believe, if our King should come this fall, we should rejoice, and be able to say, "Lo, this is our God, we have waited for him!" Our prayer is, "Come, Lord Jesus, come quickly!" Amen.

Bro. MOSES P. LANE writes from Lowell (Mass.), Oct. 11th, 1847:—

Dear Bro. Himes:—I have been a subscriber to the "Herald" ever since its commencement, and I am glad that it has been sustained thus far, notwithstanding all the evil influences which have combined to assail it; and I trust it will be sustained until our Deliverer comes. May God sustain and bless you in the arduous and useful enterprise of presenting to a gainsaying world His truth.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, at Mattapoisett, Mass., Sunday, Sept. 5th, of dysentery, after an illness of three days, DEACON SAMUEL PERRINGTON, aged 66. Bro. P. made a profession of religion about the year 1823, and united with the Christian church, where he was esteemed as an upright and faithful Christian, beloved and respected by all who knew him. In 1841, he heartily embraced the doctrine of the Advent, and remained a firm and consistent believer until his death. In the death of this dear brother, the church has sustained the severe loss of one of the most gifted of its number. Often have the hearts of the children of God been comforted by his songs of praise, spirited exhortations, and fervent prayers. But his voice will no more be heard, until the resurrection morn, when he will join with all the redeemed in singing the coronation song. For a few weeks before his death, he seemed to feel that his work was about done, and frequently remarked, that if his blessed Lord did not soon appear, he should not remain until his coming. At the meeting on the Wednesday evening previous to his death, he was much engaged. After speaking of the promise—"This same Jesus, which is taken up from you into heaven," &c., and of the signs by which we were to know that the Lord was near, even at the door—he faithfully exhorted all to be ready to meet the coming Lord, and closed by saying, "Perhaps this is the last time that I shall ever meet with you." And so it proved to be. He was soon taken sick, and after suffering the most excruciating pain, he fell asleep in Jesus until the sounding of the last trump, when he would have a part in the first resurrection. His funeral was attended by a very

large assembly of friends, who came to weep and sympathize with those who are called to mourn the loss of a near and dear friend. Although sorrow hath filled their hearts, yet they sorrow not as those who have no hope; for they have the promise, that those who sleep in Jesus God will bring with him.

Will Advent papers copy?

W. E. HATHAWAY.

Dear Bro. Himes:—It is nearly four years since we commenced looking for the fulfilment of the promise made by the Savior to his disciples—"If I go away, I will come again." But contrary to our expectations, we still linger in a land where sickness and death are still permitted to prevail. We anticipated attending the Tent-meeting at Ferrisburg, Vt., and to have heard you and others preach on that subject which, above all others, is most interesting to us. But we were deprived of that privilege, by the sickness and death of our dear and only daughter, MARY ANN ELMIRA (daughter of Silas L. and Lucinda Sprague), who died of dysentery, on Sabbath morning, Sept. 19th, at 7 1-2, aged six years, five months, and sixteen days. A sermon was preached on the 21st, from Jer. 31:16, 17. The hope of a speedy resurrection is consoling in our deep affliction. Our children will come again from the land of the enemy:—"Then that sleep in Jesus will God bring with him."

"Asleep in Jesus!—peaceful rest,
Whose waking is supremely blessed!
No fear, no we, shall dim that hour
That manifests the Savior's power."

We know that our acquaintances, both preachers and brethren, will sympathize with us in our bereavement, and, I trust, will remember us in their prayers. LUCINDA SPRAGUE.

Weybridge, Oct. 8th, 1847.

DIED, in Boston, Oct. 11th, LEAVITT W., only son of E. W. MARDEN, aged fifteen months and three days. It was sick but a few hours. It was a beautiful, healthy child, and the object of a father and mother's tenderest affection. But it has been snatched from their embrace. "Be still, and know that I am God." At the close of the funeral exercises, the mother, in deep agony of soul, gave vent to her feelings in the following lines:—

"Sleep, little cherub, sleep,
Till Jesus bids thee rise,
Then may we also be prepared
To meet thee in the skies."

ORIGINAL ANECDOTE.

A correspondent of one of our public journals, writing from Holland, in describing a religious service he attended in the cathedral at Rotterdam, says, that, "In the middle of the sermon the preacher suddenly sat down, the organ began to play, and a hymn was sung, after which he suddenly resumed his discourse." This puts me in mind of what I lately heard of an excellent and pious, though somewhat eccentric minister in a neighboring town. On one of the hottest Sundays of the past summer, observing a number of his congregation inclined to slumber, he suddenly stopped in his discourse and said, "It is an intolerably hot day, brethren, and I observe you feel sleepy. Suppose we try to arouse our drowsy powers by singing a verse or two of a hymn. Let us sing two verses of the 25th hymn:

"My drowsy powers, why sleep ye so?
Awake my sluggish soul;
Nothing has half thy work to do,
Yet nothing's half so dull.
"The little ants for one poor grain
Labor, and toil, and strive;
Yet we who have a heaven to obtain,
How negligent we live!"

which were accordingly sung, when the preacher resumed his discourse, and retained through the remainder the interest and attention of his audience, which he had excited in so novel a manner.

Alliance and Visitor.

In the "Presbyterian Advocate" is an account of a somnambulist preacher, Mrs. Birney, of Harrison Co., O., written by one of the theological students of the seminary in Alleghany city. She has been afflicted with periodical neuralgia for the last eight years, and on every other Sabbath, at ten o'clock in the morning, when the affliction occurs, she sits erect in bed, makes a prayer, takes a text, descants and exhorts from it, sums up her argument, and closes with prayer. Immediately after, she falls back upon the bed, foams at the mouth, and gives evidence of great pain; in a few minutes, however, she recovers her natural faculties. Crowds attend to hear her discourses—some from novelty, and others from devotion. She has long been a member of the Presbyterian church.

"If any man have not the spirit of Christ, he is none of his." When?—to-morrow? next day? next week? next year? Nay, verily, now, henceforth—FOREVER! Holiness must be the rule—sin the exception. "Without holiness no man shall see the Lord."

He that goes to bed with anger boiling in his breast, will find the scum of malice upon it the next morning. Bishop Hopkins.

Foreign News.

The "Cambria" arrived at this port, from Liverpool, on Tuesday morning. The news by the last steamer respecting the money market in England, caused its arrival to be looked for with much interest. By this arrival we learn, that the fears of commercial men have not been groundless. "Willmer's European Mail" states that the money panic of the last week exceeded that of any preceding period. Quite a number of respectable houses have failed, with large liabilities. In the manufacturing districts, the almost total suspension of confidence, renders it impossible to transact any extensive business operations.

This dismal news from England, we learn, has spread great consternation among the monied interests in Paris; and the negotiation there of any large loan, is considered as impracticable.

The King of the French has created a new office, that of "Marshal General of France," which he has bestowed on the veteran Soult, as a token of approbation for his eminent services. The creating of this office is the exercise of a power not recognized by the Constitution of France, and it has created some excitement in that volatile nation. It is severely censured by all the Parisian papers, except the "Debats."

We get but little additional intelligence from Italy. The warlike aspect of Italian affairs has become much modified. But they are still in an excited state. The Pope is firm in his demand, that Ferrara should be evacuated. The Duke of Lucca has left his government to a regency who are in the confidence of the public, and are carrying out the concessions of the Duke.

We must wait for farther particulars, before it can be determined respecting the relations of the Pope and Austria.

In Portugal, things look again more settled; the Queen is once more established of the Necessidades.

In Sicily and Calabria the accounts are of the most threatening description. At Messina, where disturbances had taken place, the Neapolitan troops quell the movement, and, instituting court-martials on the spot, shot twenty-five young men, belonging to all classes of society. These sanguinary executions had excited great horror at Naples. Reggio had been bombarded by a division of steam frigates, and a great many houses were destroyed, with considerable loss of life. The Two Sicilies are in a most disturbed state. The differences between Austria and Rome continue undiminished, and as yet the Austrians evince no disposition to withdraw from Ferrara. Austria has issued a circular, protesting that it holds in respect the independence and inviolability of the Italian States; but the tone of the document has excited a lively discontent at Rome. The Prince of Cambray harangued the people at Bologna and Ferrara. His speeches caused some excitement, but his proceedings have incurred the strong disapprobation of the authorities.

The affairs of Spain are still very unsettled. The most contradictory accounts are given as to the orders for reception of General Espartero on the frontiers; apprehensions are still entertained of the military chiefs and the army being tampered with by other parties than the Carlists, or the Progressists.

The military preparations for active hostilities between the belligerent cantons of Switzerland were proceeding rapidly on the 22d ult. The Cantons of Zurich and Berne are alone able to bring into the field 40,000, perfectly drilled, armed, and equipped.

In Russia, the Asiatic Cholera is making rapid progress westward, in consequence of which the Emperor has deferred his visit to Poland. The Governor-General of that kingdom had appointed a committee of physicians to suggest measures for its preservation from the irruption; but later accounts announce its appearance at Warsaw. Dr. Pius informed the Academy of Sciences of Paris, on Monday, the 27th ult., that the Asiatic Cholera had manifested itself at Riga, where it first appeared in the north of Europe, in 1832, but that hitherto it had been less fatal.

The Caffres, at the Cape of Good Hope, still continue their depredations on the English colonists.

There is little news from India. The relations of the British Government with China continue in an unsatisfactory state. There has been a slight disturbance at Canton.

From all parts of Ireland the accounts are most gloomy as to the prospects of the approaching winter. In the aggregate, there is abundance of food, but millions of the population, who had existed in former years upon potatoes, are, or very soon will be, totally destitute, unless assistance can be provided for them by the poor-rate, or employment.

The Belfast "Northern Whig" says, the "Baracon," Capt. Owen, has just arrived at our port, having on board a cargo of 2500 barrels of flour and meal, shipped by the Society of Friends, at Philadelphia, and consigned to the agents here of the Friends' Central Relief Committee of Dublin.

On Wednesday week, no fewer than twenty-four vessels, laden with Indian corn, arrived in Cork. On Thursday, 2300 quarters were entered at the Custom-house for home consumption.

It is stated, that there are now 13,000 fever patients in various temporary hospitals throughout Ireland.

Reports of the potato failure continue to be made through the English, Irish, Scotch, and continental press. It is very remarkable that the numerous papers publish reports only of the disease, and entirely exclude those which deny its existence. There is no doubt a

partial failure; but we would advise our readers not to enter on breadstuff speculation on the faith of English newspaper reports, which, in many cases, are inserted from interested motives.

A smart engagement has taken place between H. M. S. "Nemesis" and the Borneo pirates, which infest the Indian archipelago. The action took place on the 30th May, Mr. Brooke and Capt. Grey both being on board the "Nemesis," with a cutter in tow, crossing from Brunei to Labuan. The pirate fleet consisted of eleven large prahus, manned by fifty men each. The action lasted from one o'clock till six o'clock, ending in the capture of five of the prahus, and the dismantling of the rest. The pirates lost about 100 killed, and it is computed that 100 more are wounded. The British lost one man killed, and seven wounded, two mortally, and most severely. Ten brass guns, varying in size, and five iron guns, were captured. The whole pirate fleet would have been destroyed, but for the small number of the English boats engaged. The pirates, however, have received a severe lesson. Mr. Brooke has arrived in England, bringing with him the treaty which he had concluded with the Sultan of Borneo.

The Emperor of Russia is said to be raising recruits, to add to his army 80,000 men.

In England, a form of prayer and thanksgiving has been issued, to be used on the 17th inst., for the late abundant harvest.

The Earl of Minto, father-in-law to Lord John Russell, will, it is assumed, be the ambassador to Rome, as a representative in the Eternal City from the Court of St. James's be approved of.

The position taken by England in the Ferrara affair was regarded on the Vienna Bourse as likely to lead to a pacific solution of the question.

In the Sardinian states, there are 408 convents, which are said to have received from the Government during the last fifteen years, grants amounting to 100,000,000 £.

The eruption of Vesuvius still continues, but the stream of lava has changed its course, and now flows to the right of the crater, instead of the left.

Letters from Rome of the 20th ult. announce, that Prince Lucien Bonaparte had been arrested on his return to that capital.

Such is the warlike enthusiasm now exhibiting at Rome, that many bodies of the highest rank employ their time in embroidering scarfs, which are given as prizes to the best marksmen in the National Guard.

There has been discovered in Paris a manufactory for small infernal machines, and several persons, within the last few days, have been taken into custody on suspicion of being connected with the exploding establishment.

Ten Sisters of Charity, of Cambray, are on the point of taking their departure for China. Six zealous are the Sisters, that the superiors of the sisterhood are obliged to make a selection from the great number who offer themselves.

The commander of H. M. S. "Bramble" has taken possession of New Guinea in the name of her Majesty, which circumstance is strongly confirmatory of the reported intention of the British Government to found a penal settlement in that vast island.

Several French engineers have arrived in Egypt, for the purpose of making surveys of the isthmus of Suez, in order to ascertain whether it will be practicable and advisable to cut a ship canal from the Mediterranean to the Red Sea.

According to letters from Milan, of the 26th ult., 15,000 Austrian troops, mostly Croats, were marching towards the frontiers of Piedmont, where they were to form a cordon of observation.

The news from Naples was favorable to the cause of the insurgents. The Reformers, as they call themselves, had completely defeated the royal troops in the province of Campo Basso, in Calabria, with a loss of 200 killed and wounded.

M. Nigre, a Frenchman, who has carried on a large silk manufactory in Vienna for seventeen years, has lately left for Eriks, in Asia Minor, where he is charged to establish a silk manufactory for the Turkish Government. He has taken with him 150 French and German workmen, and the machines he will require have been forwarded.

An extraordinary piece of copper, which is one block, weighing nearly two tons, has been brought to Liverpool from Pittsburgh, in Pennsylvania. It is a most curious mineral specimen, inasmuch as it is almost free from quartz, and appears as fine as if it had been smelted, whilst the crystallized crust on the surface clearly betokens that it is a piece of mineral ore.

The great tunnel through the mountain on which stands the town of Weidburg, in the Duchy of Nassau, formed for improving the bed of the Lahn, has just been terminated, after five years' continuous labor. The waters of the Lahn were to be let into the tunnel on the 12th, and 2000 gas lamps were to be lighted, and always kept burning.

THE CHOLERA.—We regret to announce that this dreadful scourge is again making its appearance in different parts of Europe and Asia. Its approach is creating alarm with those who have watched its progress from the plains of Scinde towards Western Europe. About eighteen months since, it ravaged the banks of the Indus with frightful severity, inflicting serious loss upon the British troops at Kurrachee and Hyderabad. About the same time it raged in Afghanistan; spread from thence into Persia, which it traversed from east to west, spreading to the northward into Tartary, and southward into Turkish Kurdistan, and the pacha of Bagdad. Early in the present year, it made its appearance to the west of the Caucasian mountains, and committed great ravages in the Russian army acting against the Circassians; and we just now learn of its re-appearance in Europe, having broken out at Tazanor, Marjanopolis, and other parts on the westerly shores of the sea of Azof, Kieff, Smolensk, Riga, Tiflis, Kars, Kontais, and Trebizond. Great alarm is felt at Warsaw, where the authorities were preparing hospitals. On board the Peninsula and Oriental Company's steamer Sultan, Capt. Brooks, on her late voyage from Trebizond to Constantinople, several cases had broken out, in consequence of which she had been ordered by the health authorities at the latter port to Prince's Island, to ride out her quarantine of ten days. The Tiger will therefore be despatched to Malta in her stead, to carry home the India (bulky) mails and passengers. As in its former progress towards Europe, in the years 1830 and 1831, the general course of the pestilence has been nearly due north-west; and it seems, so far, to have travelled at about the same rate as on that occasion. In 1831, it made its appearance on the shores of the Baltic (at Riga, Dantzic, and Memel), in the month of May, at Vienna and Berlin in August, at Hamburg in October, and reached England in the beginning of November. We regret to state, that the accounts from Berlin and Frankfort announce the rapid approach of the Cholera to Poland.

The Advent Papers.

We see by the "Advocate" that its conductors have difficulty to meet its current expenses. Also, a suggestion in reference to the union of the Advent papers. So far as it relates to us, we wish to assure Bro. Cole and all concerned, that we are ready to act in perfect concert with all Adventists in the Advent cause. And so far as the press is concerned, paper, books, and funds connected with this office, we are ready to transfer the whole to faithful Advent brethren, chosen by the supporters of the cause; provided they will take the responsibility, and appropriate it to the faithful promotion of the Advent cause. We are ready to give up the last penny if there can be any way in which all the true friends of the Advent cause may act in union, worthy of the faith and hope which we cherish.

As things are going now, we have difficulty to sustain our office, with all our efforts. Three papers cannot be sustained without embarrassment. If it is the desire of the supporters of the Advent cause that the "Herald" be suspended, for the better support of the other papers, we will bow in all submission. We have no wish to continue in our position any longer than the friends of the cause shall consider the best interests of the cause subserved thereby. Our only wish is to aid the cause, and not to stand in the way of its prosperity.

Our office has not been sustained for the last four months, and things are not growing better. The questions of sectarian strife which have been introduced, have already made a division, and all that is wanting to consummate it, is for the dissenting party to advocate their own rights. The division which would necessarily take place under these circumstances, is to be laid unjustly at the door of those who defend themselves against the charge of apostasy and sectarianism.

We think the time has come for all who mean to support the Advent cause, to rally under the banner of the blessed hope, and act together.

THE 19TH OF OCTOBER.—This was the time fixed upon by two individuals in Brooklyn, N. Y., who sent out a circular on the subject. The public press, religious and secular, seized upon it, and gave notice that the "Millerites" had "set another time." It should be understood, however, that neither of the persons referred to above have any connection with the Advent cause, but are among its worst foes.

They well said in their "Circular," in reference to their calculation, "Neither will Adventists or Millerites receive it as a body."

BUSINESS NOTES.

C. B. Turner.—The article is received, and answers a good purpose.

G. Webster.—We think it was our mistake, and have credited you to end of v 14, which would be the time \$8 would pay to, from Jan. 30th, 1843.

J. Marsh.—We send you one bundle of books by Express. You left only one set of vol. 11.

J. D. Prudden.—We have sent you the chart, as directed, to the Rochester office. It will be \$2.

G. Souter, of Goswille, Mo.—Last Nov. we received a line from your P. M., saying you had deposited \$3 with him for us, when we should send for it. We have no means of sending there for it; you had, therefore, better get it, and send it to us in a letter.

S. P. \$1.—We suppose this is from Mrs. S. Perkins, and have credited it, accordingly, to end of v 14. We wish all would give their full name.

L. Oiler, \$3.—Pays ten copies to No. 358. Besides this, there are \$2 due for one copy, two volumes previous to the present.

T. G. Carliou.—The money sent in June by C. Streeter was not received. We credit him for 3.

APPOINTMENTS.

The Lord willing, I will preach at Southbridge, Mass., Oct. 24th; at Brimfield, the 31st; and at Palmer Three Rivers, the first Sabbath in November. J. Weston.

If time continue, I will preach in the following places: at Whittingham, Vt., Oct. 28th, 6 p. m.; at Wilmington, the 29th, 6 p. m.; where Bro. A. Parmelee shall appoint; at Jamaica, at Bro. Ira Young's house, the 30th, 11 a. m.; and 31st; at Mt. Holly, Nov. 2d, 6 p. m.; also the 3d, 4th, and 5th, at the brethren shall appoint; at Wallingford, the 6th, 5 p. m.; and 7th, in the Baptist meeting-house the north village. R. V. LYON.

CONFERENCES.

The Lord willing, a conference will be held in Kensington, N. H., to commencing Oct. 29th, and continue three days. We hope many of our brethren and sisters will be present. EDWIN BURNHAM.

The will be, Providence permitting, a conference at Sacarapa, Me., in the Free Will Baptist chapel, to commence Oct. 28th, 7 p. m., and continue several days.—Bro. O. R. Fassett and J. Turner will be with us. We greatly desire Bro. Edwin Burnham to attend. JESSE PARTRIDGE.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. — \$531 04
Bro. GEORGE LOCKE, of London, N. H., who has already paid for his paper to end of v 16, has sent us ten dollars to diminish our delinquent list, 10 00

which leaves 521 04

EZEKIEL LEWIS, of Potter's Creek, N. J., returns his paper, owing — 6 60

The P. M. of Washington, D. C., informs us that the paper sent to J. F. WHITAKER is not called for. He owes — 7 00

Total delinquencies since June 1st, 1846. — 534 64

NOTICES.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falsified." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1-2 p. doz.; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine. By the Rev. Mount Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification. By the Rev. Mount Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price, 37 1-2 cts. retail, 38 1-3 wholesale.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. by J. S. Pratt, B. A., Boston. Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1-2 cents, or \$5 per dozen.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$3 a set.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday in Independence Hall, No. 58 Sixth Avenue, between Waverly-place and Eighth-street, at the usual hours for worship. The public are affectionately invited to attend. Seats free. Sabbath school and Bible class at 9 a. m. and 2 p. m., in the same place.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

* * The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in Sixth-street, between Walnut and Chestnut-sts. J. LITCH

The Advent congregation in Baltimore hold their meetings three times every Lord's day, in the Franklin Saloon, on North-street, third door from Baltimore-street, east side.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Advent meetings in Lawrence (new city)—Friends residing in, or visiting this place, or vicinity, will find a band of believers on the Sabbath at the School-house on Haverhill-street, near the corner of Hampshire-street.

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS

Albany, N. Y.—Geo. Needham. Brimfield, Mass.—Lewis Benson. Buffalo, N. Y.—J. J. Porter. Champlain, N. Y.—Henry Buckley. Cincinnati, O.—John Kilo. Cleveland, O.—D. L. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—Leonard Kimball. Milwaukee, W. T.—Luzerne Armstrong. New Bedford, Mass.—Henry V. Davis. New York City—William Tracy, 71 Forsyth-street. Orrington, Maine—Thomas Smith. Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Talmadge Block (third story), 40 State-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—B. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Oct. 21.

* * We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please send it if it is credited.

F. Shaw, on acct.—\$2 50.—E. Cutting, v 14; R. F. Berry, v 14; R. V. Lyon, on acct; A. W. Hovey, v 14; Mrs. T. Taylor, 362; J. Weston, on acct; S. Farnsworth, v 14; E. Ober, v 15; N. T. Holmes, 393; H. H. Sedgewick, 410; R. V. Lyon, on acct; J. Clatney, v 14; S. C. Chandler, 343; J. R. Young, 336; L. W. Hoyt 385—each \$1.—P. Johnson, on acct; W. Stearns, v 14; C. Barstow, v 14; J. Libby, 384; J. Reynolds, 365; L. C. Collins, v 15; J. Cook, 371—each \$2.—S. Carver, v 13; E. Avery, v 10; J. Gill, v 13; T. G. Carliou, v 14; C. Streeter, v 13—each \$3.—Wm. Ongley, on acct—\$5.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 13.

BOSTON, SATURDAY, OCTOBER 30, 1847.

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BY J. V. HIMES.

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"I Know that My Redeemer Liveth."

(From the British Wesleyan Hymn Book.)

I know that my Redeemer liveth;
He lives, and on the earth shall stand,
And though to worms my flesh he gives,
My dust lies numbered in His hand.

In this re-animated clay,
I surely shall behold him near,
Shall see him in the latter day,
In all his majesty appear.

I feel what then shall raise me up:
The eternal Spirit lives in me;
This is my confidence and hope,
That God I face to face shall see.

Mine own, and not another's eyes,
The King shall in his beauty view:
I shall from him receive the prize,
The starry crown to victors due.

[Who will furnish us with a good piece of music for the above?]

Tenth Tent Meeting.

NEW YORK CITY.

(Continued from the last Herald.)

THURSDAY, SEPT. 30.

In the morning, Mr. N. N. Whiting lectured from Luke 12:54-57. His address was eminently a practical one, relating to the past and present generations, and their religious and intellectual views.

Mr. I. E. Jones, of this city, lectured in the afternoon from Matt. 24:29.

The "tribulation of these days," spoken of in the text, the speaker defined as the "abomination" spoken of by Daniel, (12:12) and occurred at the period when the ungodly and butchering Roman Empire had sway, during which 50 to 100,000,000 individuals had fallen victims to her rage. The close of this tribulation, Mr. J. said, took place in 1776, when the last victim's of Rome's insatiate pride, as recorded in history (four in number), were put to death in Rome. Mr. J. next alluded to the chapter of events spoken of in the text, which he proceeded to show had occurred as prophesied, immediately after the "tribulation."

In 1780 the sun, at mid-day, was supernaturally darkened through all New England and part of Canada, insomuch that the fowls and birds of the air went to roost, and business was entirely suspended. In the evening of the same day, the moon, nearly at her full, was covered with darkness, which was said to be so dense, that the light of a candle could not be distinguished at the distance of six feet.

Almost all present, Mr. J. thought,

must have witnessed the "celebrated display of celestial fire-works," as Professor Olmstead termed the falling of the stars, some fourteen years since. It was a scene of unparalleled magnificence, and was witnessed by nearly half the inhabitants of the globe. The fourth event enumerated in the text, viz.: "the powers of the heavens shall be shaken," was yet to take place, and would occur, he thought, immediately prior to the appearance of Jesus Christ. He concluded by affirming, that there were those living who had seen the signs spoken of, who would behold the final fulfilment, in accordance with the declaration of the 34th verse—"This generation shall not pass, till all these things be fulfilled."

In the evening Mr. J. V. Himes gave an exposition of Dan. 7:21, 22.

The horn spoken of in the text, Mr. Himes said, was the war-making power that was to prevail against the saints until the "Ancient of days" should come. Who were the saints? If the Protestants claimed that they were, then they were not the triumphing power;—if they clung to that, the temporal millennium was gone.

But it might be urged that this "horn," or war-making power, represented Antichrist Epiphanes, and the saints whom he warred against, the Jews. With this class of hearers he would have nothing to do, because Scripture prophecy would be of no use to them: for how could it benefit those, if they believed it was fulfilled 2000 years ago? If this position was true, then the Protestants overthrew themselves, and confirmed the Adventists in their faith. There was one other alternative, however, to those who did not believe in Christ's speedy coming, but did believe in the world's final subjugation to Christianity, they might go over to the Catholic faith; for if time continued twenty years longer, the world would be under its influence.

Mr. H. then entered into an explanation of the symbols in this chapter, which was contemporaneous with the 7th chapter, elucidated last evening. The "little horn," which took the place of the three horns, described in chap. 7:8, was the Papal, or Roman power; and the three horns, or kingdoms, were the Ostrogoths, Vandals, and Heruli. The overthrow of these three powers occurred in the year 538, and the Bishop of Rome was then placed in the chair of the Cæsars by Justinian. Between 538 and 1798, in con-

junction with the state, the Papal power made war and prevailed against the saints. (Dan. 7:21.) In the year 1798, Berthier, a French General under Bonaparte, entered Rome, deposed the Pope, abrogated the Papal authority, and substituted in its place a Republican form of government, carrying away the Pope to France, where he died. It was not until the year 1801, however, that temporal dominion was taken entirely away from the Pope. This was done by Bonaparte, to whom the Pope in writing, fully surrendered his executive authority, the former to take charge of state, the latter, of Church affairs. Since 1798, Rome has had no authority to imprison or execute men in any part of the world.

But she had been endeavoring, through stratagem, intrigue, and the Jesuitical combinations of her emissaries, to accomplish what before she had sought to obtain by force of arms, viz.: the subjugation of the world, and the supremacy of the Catholic faith. She would continue until the Ancient of days came, when she would be destroyed, and Christ's kingdom set up.

FRIDAY, OCT. 1.

In the morning, N. N. Whiting lectured from James 5:2. His remarks were chiefly directed to his co-believers in Christ's second coming, pointing out and illustrating the practical Christian duties of love, patience, and prayer.

Mr. R. Hutchinson, from Canada, lectured at 3 o'clock in the afternoon, from Rev. 20:6—"Blessed and holy is he that hath part in the first resurrection," &c. He endeavored to show that the prominent passages which were usually presented to prove the conversion of the world, before the coming of Christ, did not sustain that idea. He dwelt upon Ps. 2:8; Isa. 11:9; 45:23; and Rev. 11:15. He then showed that anti-Christ was destroyed by the personal coming of Christ. (2 Thess. 2:8.) He also took the ground, that "the first resurrection," in Rev. 20, was the *literal* resurrection of the just, and that, consequently, the Second Advent was pre-millennial, and might be looked for at any time, as all believed that the millennium was very near. He reminded the congregation, that the truths of the Scriptures in relation to the Advent could only benefit them so far as they were made a matter of experience and practice.

In the evening, Mr. Himes addressed a very large assemblage upon the preva-

lence of Catholicism, giving a brief, though striking review of its past success, its present condition, and future designs and prospects. We can but barely allude to the chief points put forth in the lecture.

The condition and fate of the Papal power were spoken of in Daniel 7:21, 22; 2 Thess. 2:28; and Rev. 18:4-7. Without further comment, he would enter upon a brief review of its spread and triumph. We were mistaken as to the real character of Catholicism: many regarded the masses of poor, down-trodden Irishmen who flocked to our shores as the Catholic Church. The power of the church was with the Priesthood, and they were exercising it. The Jesuits were the most intelligent, shrewd, intellectual men on the globe, making the nations tremble who allowed their secret conclaves within their borders. From this class their cardinals, bishops, vicars, and popes were taken, who were thorough masters of the science of Popery. The most distinguished men of the several nations in which they were located, were at the head of Catholic institutions. These men did not first talk and resolve as to what they would do, but they went to work and did it.

After Rome had lost the temporal power, she called to her aid all that scheming artifice could obtain to sustain herself. She established what she termed a Provincial Government, dividing the world into provinces. We were in the province of North America, of Pope Pius IX. A provincial council in the United States meets once in four years at Baltimore, where they legislate for the church. Two of the laws passed at the session in May, 1846, were, 1st, for taking the children from the public schools, because they were places of immorality, proselytism, and infidelity; and 2d, the apportionment of a priest to every 1000 Catholics.—There were 762 priests, then, and 2300 more wanted to complete the desired number, making 3,000,000 Catholics, the estimate of the church itself, in the year 1846. They numbered more than the Methodist, Presbyterian, and Baptist put together, and thousands had come in since. A copy of these laws was transmitted to the Pope, who returned an hearty approval, and a promise of all the assistance he could render. In New England, churches had been, and were being erected in every principal town, some of them by the aid of Protestants.

The Report of the Leopold Society, in Austria, 1837, stated that the formation of a native American priesthood was resolved upon, in order to obtain easier access to the American people. The Catholic Archbishop in Baltimore was an American. Rome was shrewd—she worked systematically, and was levelling her mightiest efforts at the bulwarks of Protestantism. Extracts from "Frazer's Magazine" were here read, explicitly maintaining that England, the strong-hold for ages of Protestantism, was the chief mark of the Popish artillery. The Rev. Geo. Spencer, a Catholic, had succeeded in combining the Catholic portion of France into a prayer-league for the conversion of England. Of course, what a man would pray for, he would labor and give his means to obtain. While in Birmingham, England, Mr. H. heard a lecture on the Virgin Mary, which, for poetic beauty, artful simplicity, and engaging sophistry, he had never heard equalled. It was thus by apparent meekness, designed artifice, combined with extraordinary eloquence, that the Catholics were gaining ground. Their appeals to the sympathies and passions of the human mind were irresistible.

Catholicism exerted a powerful influence in England. Besides being fully represented in the councils of the nation, she held the balance of power at the polls, electing what was called the liberal party. It was thus that, in defiance of Protestantism, she obtained a grant of £30,000 for Meynooth College.

Protestant England, in addition, was giving, in the way of salaries, for support of Catholic priests in various parts of the globe, £30,000 per annum, to eat out the vitals of the Established Church.

In England, there were 2,500,000; in Scotland, 600,000; and Ireland 7,000,000 Catholics, embracing some of the most learned and famed dignitaries of the several nations. In addition, there were 12,000 ministers of the Established Church tainted with the Catholic Pusey doctrines, some of whom had already joined the Catholic faith. Statistics of the progress of Catholicism throughout the world, her missions, &c., were next presented by Mr. H.

One fact deserved particular attention. Notwithstanding the great famine during the last year, the Catholics of Great Britain had contributed \$600,000 for the spread of Popery in the United States during 1846. The Catholics give money by thousands, where the Protestants give it by hundreds, for secular purposes. A Mr. Blundell, of Ince Blundell, made a donation, at one time, of \$1,000,000 for the support and spread of Catholicism. In conclusion, said Mr. H., in looking upon this picture, what do we see? Why, that the little horn is making war upon the true Church of God, and is prevailing. What was the hope of the child of God? Not in the social or political reformation of society, nor in the conversion of Catholicism to Protestantism; but in the speedy coming of the Lord Jesus Christ, with the angelic hosts from heaven.—(To be continued.)

Observations on Man's Departure.

BY DR. NELSON.

Whilst attending medical lectures at Philadelphia, I heard from the lady with whom I boarded, an account of certain individuals who were dead to all appearance, during the prevalence of the yellow fever in that city, and yet recovered. The fact that they saw, or fancied they saw things in the world of spirits, awakened my curiosity.

She told me of one with whom she was acquainted, who was so confident of his discoveries, that he had seemingly thought of little else afterwards, and it had then been twenty-four years. These things appeared philosophically strange to me for the following reasons:—

First. Those who from bleeding, or from any other cause, reach a state of *syncope*, or the ordinary fainting condition, think not at all, or are unable to remember any mental action. When they recover, it appears either that the mind was suspended, or they were unable to recollect its operations. There are those who believe on either side of this question. Some contend for suspension; others deny it, but say we never can re-call thoughts formed, whilst the mind is in that state, for reasons not yet understood.

Secondly. Those who, in approaching death, reach the first state of insensibility, and recover from it, are unconscious of any mental activity, and have no thoughts which they can re-call.

Thirdly. If this is so, why then should those who had travelled further into the land of death, and had sunk deeper into the condition of bodily inaction, when recovered, be conscious of mental action, and remember thoughts more vivid than ever had flashed across their souls in the health of boyhood, under a vernal sun, and on a plain of flowers?

After this I felt somewhat inclined to watch, when it became my business, year after year, to stand by the bed of death. That which I saw was not calculated to protract and deepen the slumbers of infidelity, but rather to dispose toward a degree of restlessness; or, at least, to further observation. I knew that the circle of stupor, or insensibility, drawn around life, and through which all either pass, or seem to pass, who go out of life, was urged by some to prove that the mind could not exist unless it be in connexion with organized matter. For the same reason, others have contended that our souls must sleep until the morning of the resurrection, when we shall regain our bodies. That which I witnessed for myself, pushed me (willing or unwilling,) in a different direction. Before I relate these facts, I must offer something which may illustrate, to a certain extent, the thoughts toward which they pointed.

If we were to stand on the edge of a very deep ditch, or gulf, on the distant verge of which a curtain hangs which obstructs the view, we might feel a wish to know what is beyond it, or whether there is any light in that unseen land. Suppose we were to let down a ladder, protracted greatly in its length, and ask a bold adventurer to descend and make discoveries. He goes to the bottom, and then returns, telling us that there he could see nothing: that all was total darkness. We might very naturally infer the absence of light there; but if we concluded that his powers of vision had been annihilated, or that there could surely be no light in the land beyond the curtain, because, to reach that land, a very dark ravine must be crossed, it would have been weak reasoning: so much so, that, if it contented us, we must be easily satisfied. It gave me pain to notice many—nay, many physicians, who, on these very premises, or on something equally weak, were quieting themselves in the deduc-

tion, that the soul sees no more after death. Suppose this adventurer descends again, and then *ascends* the other side, so near the top that he can reach the curtain and slightly lift it. When he returns, he tells us that his vision has been suspended *totally* as before, but that he went nearer the distant land, and it was revived again: that, as the curtain was lifted, he saw brighter light than he had ever seen before. We would say to him,—"A certain distance does suspend; but inaction, is not loss of sight. Only travel on further, and you will see again." We can understand that any one might go to the bottom of that ravine a thousand times; he might remain there for days, and, if he went no further, he could tell, on his return, nothing of the unseen regions.

Something like this was illustrated by the facts noted during many years' employment in the medical profession. A few cases must be taken as examples from the list.

I was called to see a female who departed under an influence which causes the patient to faint again and again, more and still more profoundly, until life is extinct. For the information of physicians, I mention, it was uterine hemorrhage from inseparably attached placenta.—When recovered from the first condition of *syncope*, she appeared as unconscious or as destitute of activity of spirit as others usually do. She sank again, and revived: it was still the same. She fainted more profoundly still; and, when awake again, she appeared as others usually do who have no thoughts which they can re-call. At length she appeared entirely gone. It did seem as though the struggle was for ever past. Her weeping relatives clasped their hands and exclaimed,—“She is dead!” but, unexpectedly, she waked once more, and, glancing her eyes on one who sat near, exclaimed,—“Oh, Sarah, I was at an entirely new place!” and then sunk to remain insensible to the things of the *place* we live in.

Why she, like others in fainting, should have no thoughts which she could re-call, when not so near death as she afterwards was when she had thought, I could not clearly explain. Why her greatest activity of mind appeared to happen during her nearest approach to the future world, and whilst so near, that from that stage scarcely any ever return who once reach it, seemed somewhat perplexing to me. I remembered that, in the case recorded by Dr. Rush, where the man recovered, who was, to all appearance, entirely dead; his activity of mind was unusual. He thought he heard and saw things unutterable. He did not know whether he was altogether dead or not. St. Paul says he was in a condition so near to death, that he could not tell whether he was out of the body or not; but that he heard things unutterable. I remembered that Tennant, of New Jersey, and his friends, could not decide whether or not he had been out of the body; but he appeared to be so some days, and thought his discoveries *unutterable*. The man who cuts his finger and faints, recovering speedily, has no thoughts, or remembers none; he does not approach the distant edge of the ravine. These facts appeared to me poorly calculated to advance the philosophical importance of one who has discovered from sleep, or from *syncope*, that there is no other existence, because this is all which we have seen. They appeared to me rather poorly calculated to promote the tranquillity of one seeking the comforts of atheism. For my own part, I never did desire the consolations of everlasting nothingness; I never could covet a plunge beneath the black wave of eternal forgetfulness, and cannot say that these observations in and of themselves gave me pain; but it was

evident that thousands of the scientific were influenced by the weight of a small pebble to adopt a creed: provided that creed contradicted Holy Writ. I had read and heard too much of man's depravity and of his love for darkness, not to see that it militated against my system of deism, if it should appear that the otherwise learned should neglect to observe, or, if observant, should be satisfied with the most superficial view, and, seizing some shallow and questionable facts, build hastily upon them a fabric for eternity.

In the cases of those who, recovering from yellow fever, thought they had enjoyed intercourse with the world of spirits, they were individuals who had appeared to be *dead*.

The following fact took place in recent days. Similar occurrences impressed me during years of observation. In the city of St. Louis, a female departed who had a rich portion of the comforts of Christianity. It was after some kind of spasm, that was strong enough to have been the death struggle, that she said, in a whisper, (being unable to speak aloud,) to her young pastor,—“I had a sight of home, and I saw my Savior!”

There were others, who, after wading as far as that which seemed to be the middle of the river, and, returning, thought they had seen a different world, and that they had an antepast of hell. But these cases we must pass over.—(To be continued.)

The News from Rome.

[In the present state of affairs in Europe our readers may be interested in the following remarks from the London "Tablet," the leading Roman Catholic organ of Europe.]

Events in Rome are hastening to some sort of a catastrophe. God knows what form that catastrophe will assume, but, at all events, what we have now seen is only the commencement of something more serious. It is not without a design, fixed and far-reaching, that the murderers of Galicia have transferred the scene of their operations to the Papal States. In Ferrara they commenced with the citadel. In the Papal States they have commenced with the city of Ferrara. But will they end there? Does any one suppose that their work is done, that their design is accomplished by the occupation of this one city? No; no. What is now taking place is only the beginning of troubles. Metternich's bloodhounds—the ferocious instruments of the Austrian Robespierre—once let loose beyond the Po, the most terrible deeds may be expected. How much crime may be found necessary for the accomplishment of his guilty purpose God only knows. What *man* knows is, that no crime will be spared which is thought necessary; that no treachery, however base; no deeds of blood, however frightful; no massacre, on however great a scale; private assassinations, the throat-cutting of women, old men, and children—all will be used and welcomed, if judged useful; and that the bleeding heads of men, by sackfuls and cart-loads, will be carried, like the heads of wolves, to Milan, to be paid for with Austrian gold, if the speculation should seem likely to yield the Austrian Minister an adequate return. So it was in Galicia; so (if judged expedient) it will be in the Papal States.

Domestic fury, and fierce civil strife,
Shall cumber all the parts of Italy:
Blood and destruction shall be so in use,
And dreadful objects so familiar,
That mothers shall but smile, when they behold
Their infant quartered with the arms of war;
All pity chok'd with custom of fell deeds:
And Caesar's spirit, ranging for revenge,
With Ate by his side, come hot from hell,
Shall in these confines, with a monarch's voice,

Cry Havoc, and let slip the dogs of war; That this foul deed shall smell above the earth, With carrion men, groaning for burial.

Yes, the Austrian is marching into Italy! The ally of Russia—the friend, the coadjutor, the accomplice, the dupe, the victim of Russia—the hand that Russian sagacity thrusts into those bloody and filthy deeds which she cannot conveniently execute in her own proper person—the Power which but lately strung together the carcasses of men like onions, and paid for them by the gross—the Power which has shared in all the crimes perpetrated against Poland, and has added to the ruthfulness of the most diabolical ferocity, the loathsome cant of diabolical hypocrisy—the Power which presents to the world a fit type of Moloch and Belial conjoined, in the person of an old Minister of State, who, as he approaches the judgment-seat of God, steeps his grey hairs in human blood, and makes his black soul blacker by heaping one deed of hell upon another, as the fittest offering to those deities who did not create him, but to whom, by every act of infernal homage, he carefully and elaborately devotes himself.

Yes, Metternich is coming south! After having spent so many years in torturing his victims in Spielberg dungeons; after having made war upon humanity, not only by his earlier deeds of iniquity, but by his recent massacres—now blinded by the devil whom he still has served, he marches southward to fight against his Redeemer, and a second time to pierce with a lance the Son of God upon the cross.

Yes, Metternich is coming southward! Foot, horse, and artillery—troops hurrying by forced marches—prepared to assault not Ferrara alone, but other cities of the Papal States. From Vienna comes the watchword, but the effective command has reached Vienna from a more northern capital. Austria is wading up to her neck in blood and guilt—to do what? To make for Russia a highway into Italy. She is the jackall of the Northern Autocrat. Herself weak, and destitute of all moral force, subsisting only by virtue of old traditions and the want of combination amongst her subjects, sapped and undermined by Russia on her eastern frontier, she is laboring to earn for herself the execration of all men before the time comes to subject her to the blessings of a new partition. Yes, that day will come; the Avenger of blood is on her track; the deeds of Galicia will be avenged and punished; Russia will eat into her side, and spoil her of her substance; and against that day she is laying up for her defence and protection the curses of men, by this perpetration of crimes in broad daylight, no less than the judgments and chastisements of God.

Yes, Austria is marching southward—but whither? To what exact point? How far south will she penetrate? Heaven only knows; but this we think not very doubtful—that the farther she advances, the heavier will be the retribution that awaits her. Whence that punishment will come—not being prophets—we do not pretend to say. At present the coast seems open to her, and the men who rule her cabinet no doubt think they have caught God asleep, and chuckle at the thought of outflanking their Creator!

Everything is open to them. France, sunk deeply in her own disorders, dare not, it seems, repeat the seizure of Ancona. She, too, has committed crimes, and begins to feel the penalty; she, too, finds troubles rise up against her, and within her, as the direct consequence of her own misdeeds; and, like all conscienceless persons, she, too, thinks to avert the inevitable consequences of her own guilt, by sharing in the complicity of another's crime. She, tottering beneath the weight of her own transgressions—filthy corrup-

tion eating out her heart; Spain, Poland, Africa, haunting her with the ghosts of her misdeeds—seeks to patch up the rent which these have made in her garment of royalty, by selling herself for a little countenance and favors to even worse criminals than herself. France, wishing the help of Austria, cannot interpose in Italy; cannot do otherwise than acquiesce in what Austria is doing. So that for the Croats who have seized Ferrara, a free passage is open. They may be encountered by a few protests—a few skins of parchment—and then—what next?

Why, then—GOD!

The same Lord of hosts who, when the king of Syria sent horses and chariots and an army to take captive the prophet Eliseus, girded him round with chariots of fire, and horses of fire; the same Lord whose angel in one night slew a hundred and eighty-five thousand men, with whom the Assyrian king besieged the Holy City of Palestine—this same Lord will not, we think, find Metternich a more difficult and unmanageable adversary than Sennacherib. It may be that Austrian regiments will occupy Rome—we know not. Many a time since it became Papal it has been taken, and even sacked and plundered, but it has not been *held*; and vengeance, even in the world, has generally overtaken the sacrilegious spoiler.

Mind of Christ.

"Let this mind be in you which was also in Christ."—Phil. 2:5.

In order to understand the import of the above exhortation of the apostle, it will be necessary to inquire, what was the mind or disposition of Christ, manifested towards a lost world? The answer to this question may be learned from Scriptural declarations.

1. Christ possessed a mind to do the will of his Father. When he left heaven and assumed humanity, he is represented in Scripture as saying, "Sacrifice and offering thou would'st not, but a body hast thou prepared me. In burnt offerings and sacrifices for sins, thou hast had no pleasure. Then said I, lo I come (in the volume of the book it is written of me) to do thy will, O God." Heb. 10:5, 6, 7. While here upon earth he declared, "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38.

2. He had a mind of *condescension*. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." 2 Cor. 8:9.

3. He possesses a mind of *universal benevolence*. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:2. "Who gave himself as a ransom for all, to be testified in due time." 1 Tim. 2:6.

4. He possessed a mind of *compassion*. "But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." Matt. 9:36.

"And Jesus went forth and saw a great multitude, and was moved with compassion towards them, and he healed their sick." Matt. 14:14.

5. He had a mind of *sympathy*. "And when he was come near he beheld the city and wept over it." Matt. 18:41. At the grave of Lazarus "Jesus wept."—John 11:35.

6. He had a mind to *work*. "I must work the works of him that sent me, while it is day; the night cometh when no man can work." John 9:4. In respect to the completion of the work designed to be accomplished by him on earth, Jesus said, "I have glorified thee

on earth, I have finished the work which thou gavest me to do." John 17:4.

7. He had a mind of *forbearance*.—"Who, when he was reviled, he reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously."

8. He had a mind of *humility*. "And being found in fashion as a man, he humbled himself." Phil. 2:8.

8. He possessed a mind of *forgiveness*. "Then said Jesus, Father forgive them, for they know not what they do." Luke 23:34.

10. He had a mind of *submission*. He "became obedient unto death, even the death of the cross." Phil. 2:8. "And went a little further and fell on his face, and prayed, O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt." Matt. 26:39. "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53:7.

11. He had a mind to *make a sacrifice*, for the salvation and redemption of a lost world. "Who gave himself for us that he might redeem us from all iniquity." Tit. 2:14.

"Who gave himself a ransom for all." 1 Tim. 2:6. "I lay down my life for the sheep." John 10:15. "Therefore doth my Father love me, because I lay down my life that I might take it up again. No man taketh it from me, but I lay it down of myself." John 10:17, 28.

We can neither be accepted of God here or hereafter, unless we bear the image of Christ. Baptist Repository.

John Huss, the Reformer.

Huss, the great Bohemian reformer, will be "had in everlasting remembrance." By way of doing what we can to perpetuate and extend his fame, as a devoted servant of Jesus Christ, we have condensed from the September No. of the "American Protestant" the following account of that good man. He was a man "of whom the world was not worthy," but "his record is on high," and it is imperishable. Christian Alliance.

John Huss was born in Hussenzitz, in Bohemia, on the 6th of July, 1373. He was eleven years of age when Wickliff, "the morning star of the reformation," died. In his youthful days he read the writings of that reformer, when he regarded them as the most impious. Little did he then think the time would come when he would embrace the doctrines of Wickliff, and rather than renounce them, would sacrifice his own life. How mysterious and effective are the operations of God upon the mind, that induce a man to lay down his life joyfully at one period, for the sake of principles which he utterly abhorred at another!—Yet this was the case with Huss, and thousands of other men.

Huss was by no means as clear in his views as Wickliff, respecting the errors of the Church of Rome, and was not in danger of a martyr's death till he made his appeal to the Bible as the only infallible authority. This brought upon him the sentence of death, as it will upon every man where the Roman Catholic church has power to execute it.

It was in the year 1400 that Huss was chosen pastor of the church in Bethlehem, Bohemia. There, with untiring fidelity, he fed his flock with the simple, vital truths of the Word of God. He discharged the duties of a pastor in the fear of God, and very much to the edification of the people. He was subsequently elected Dean of the University of Prague, and in 1409 was appointed Rector of it. But he did not, on this account, abandon the preaching of the Gospel.

For twelve or fourteen years, he was known and esteemed as a most instructive, eloquent, and zealous preacher of the Gospel.

During this period his preaching had made an impression not only in Bohemia, but also upon the Court of Rome. Hence, something must be done to put an end to this faithful exhibition of the truth, or Rome will suffer injury. Thus said the cardinals, prelates, and popes of that age.

In 1414, a council of the Papal church was called at Constance, in the most southern part of Germany, on the confines of Switzerland. Two prominent objects demanded the attention of this splendid council. The first object was, to decide who was the Pope.

Another object of this council was, to dispose of John Huss, and remove him from his field of labors, and to put an end to the doctrines he had so fearlessly preached. And it was a grand council of anti Christ. There were present 346 archbishops and bishops, 564 abbots and doctors, 450 prostitutes, besides a vast multitude of musicians, cooks, &c. &c.

Before this great assemblage, Huss was summoned to answer such charges as these:—

"That there was no absolute necessity for a visible head of the church.

"That the church was better governed in apostolic times without one.

"That the title of holiness was improper to be given to man.

"That a wicked Pope could not possibly be the vicar of Christ.

"That liberty of conscience was every one's natural right.

"That ecclesiastical censures, especially such as touch the life of man, have no foundation in Scripture."

On the 15th of October, 1414, Huss started on his journey to answer these and other charges before the council. To his surprise, his journey assumed the appearance of a splendid triumph. Everywhere he was met by crowds, who evinced the most profound respect for him. The magistrates and clergy of Nuremberg met him in a body, and expressed the greatest confidence in his innocence and integrity.

But no sooner had he presented himself before the council, than he was seized and committed to prison. In vain did the noblemen of Bohemia remonstrate against this course, and petition for his release.

The sentence of death was passed. A cap of paper was put on his head, on which devils were painted, with the infamous inscription, "A ringleader of heretics." Huss was serene and unflinching as he came to the place of execution. His fervent prayer rose to God for himself and for his enemies. When he was chained to the stake, he said, with a smile on his countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old rusty one?" To the executioner he said, "That out of the ashes of the goose, (for Huss signifies a goose in the Bohemian language) an hundred years after God would raise up a swan whose singing will make many tremble." He sung while enveloped in the flame so distinctly as to be heard by the spectators, and died with a song of praise upon his tongue.

The execution of Huss was on the 6th of July, 1415, the day on which he was forty-two years of age. On his birthday he was translated by fire from the toils and conflicts of earth to the joys and songs of heaven, from the presence and frowns of his enemies, to the presence and smiles of his adorable Savior.

RULES FOR THE JOURNEY OF LIFE.

The following rules, from the papers of Dr. West, were, according to his memo-

randum, thrown together as general way-marks in the journey of life:—

Never to ridicule sacred things, or what others may esteem such; however absurd they may appear to be.

Never to show levity when the people are professedly engaged in worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political opinions.

Not to dispute with a man more than seventy years of age, nor with a woman, nor an enthusiast.

Not to affect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible of myself, and those who are near to me.

To aim at cheerfulness without levity.

Not to obtrude my advice unasked.

Never to court the favor of the rich by flattering either their vanity or their vices.

To speak with calmness and deliberation, on all occasions; especially in circumstances which tend to irritate.

Frequently to review my conduct and note my failings.

On all occasions, to have in prospect the end of life, and a future state.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, OCTOBER 30, 1847.

Mexico---The War.

As Italy is now the point of interest in the Eastern hemisphere, so is Mexico in the Western.

In referring to the events which are transpiring in that portion of our continent, it may not be unimportant that we glance at what it was, and is.

We will first look at it geographically. The whole of Mexico comprises a tract of territory about one third of the size of Europe, and about one half of that of the United States. Its surface is extremely varied. From the southern part two chains of mountains, one on each side, diverge into two great arms, like the upper part of the letter Y, following the line of coasts on either side. The western chain has some very high summits; but the eastern arm is less elevated, and ultimately subsides into the vast plains of Texas. Between these two mountain ranges, more than three-fifths of the whole of Mexico is comprised; and this vast tract, called "the Plateau of Anahuac," is elevated from 6000 to more than 8000 feet above the level of the sea. On this table land are some high mountains; there are also ridges, like terraces, running north and south, which divide it into extensive sub-plateaus. These render it difficult to travel from east to west; but it has few transverse valleys, so that its surface north and south, on the different sub-plateaus, is comparatively level. Thus it is mentioned by Humboldt, that carriages proceed from the city of Mexico, in the course of the plateau, to Santa Fe, in New Mexico, a distance of 1400 miles, without any important deviation from an apparent level. In crossing from east to west, advantage has to be taken of passes between the different ridges, which are easily defended against a hostile force. Mexico has numerous and extensive lakes; but has few rivers, south of the Rio Grande, important in navigation.

The climate on the coast is unhealthy to

strangers. Those arriving at Vera Cruz between April and September, have but little chance of escaping the *vomito prieto*, or yellow fever. During the other half of the year, violent winds, approaching to hurricanes, prevail on the Gulf coast,—often blowing violently without intermission for ten or twelve days together,—so that it is then difficult of access. On the elevated lands it is generally healthy and salubrious, yielding at different elevations the choice productions of different climates. The climate on the table land is very favorable to human life. The soil in most parts of Mexico,—excepting an extensive tract in Upper California,—is of extraordinary fertility; and wherever water can be procured for irrigation, the most abundant crops may be raised with very little labor.

The first persons who inhabited Mexico are believed to have been the "Toltecs," a tribe of Indians from the Rocky mountains, who, after several migrations, fixed themselves near the present city of Mexico, where they flourished for nearly four centuries.—They were at length exterminated by drought, pestilence, and famine, but not till they had communicated some degree of civilization to their barbarous neighbors, the Chichimecas, who were the next possessors of the soil, and were in their turn displaced by the Aztecs, who, in 1160, migrated southward from a country north of the Gulf of California, and first fixed themselves in the valley of Mexico, (Medjico,) where they rapidly increased in power, extending their dominions from ocean to ocean,—the empire of the Montezumas.—As a nation, they had made great progress in civilization, which is indicated by the remains of their cities and temples; but the barbarous custom of sacrificing human victims prevailed to an alarming extent.

Such was Mexico when Munez de Balboa first landed on its shores. In 1519, Fernando Cortes, with 700 men, landed at Vera Cruz, and reduced the empire of the Aztecs to the dominion of Spain. We have not time to go into a history of all the cruelties which were attendant on the conquest by Cortes. For a minute account of these, recourse must be had to works of history.* The natives were subjected to much slaughter and suffering; and a long catalogue of crime was accumulated by the Europeans,—filling the cup of their iniquity to the full, against the day when they should drink its dregs. That day at length came. In 1823 the natives of Mexico, of European descent, and the colored population, united in declaring themselves independent of Spain. A sanguinary guerilla warfare, leading to no permanent results, was waged for several years, abounding in blood and carnage. A nominal independence was at length attained by the expulsion of the Europeans from the land. But there can hardly be said to have been anything like a regular government. From the period of its independence to the present time, revolution has rapidly succeeded revolution; and frequent revolutions have convulsed the land. For the last twenty years that country has presented a most melancholy example of an extensive fertile and well situated region being reduced, through anarchy and misgovernment, to a state bordering on barbarism. All the bonds of society have been loosened, property has been almost worthless from its utter insecurity, and life has not been safe from assassination and violence. It could not be expected that such a state of things could long continue, or would long escape the notice of Heaven. When nations have filled full the cup of their iniquity, God scourges them with plague, famine, or war. Thus the heathen nations were overrun by the Israelites; and they in their turn were subjected to the Baby-

* "Prescott's Mexico," is one of the most valuable histories of this country.

lonians. Babylon herself, on account of her sins, was also compelled to give place to another power; because she prided herself on the greatness of her exploits, she was brought low. Thus God taught her that it was not by her own might that she had done such great things; but it was God who had delivered the nations into her hands. God also instructed the Jews that it was not on account of their righteousness, but on account of the wickedness of the nations that they were destroyed. So when God raised up Napoleon to scourge the nations of Europe, and helped him chastize them, it was not because of the virtues of Napoleon that he was thus used as an instrument, but it was because of their wickedness.

It may be the same with Mexico: God cannot be chastising them by us on account of our righteousness; but it may be on account of their wickedness: that nation has a long, dark catalogue of crime to be atoned for, and for this God may have permitted the present war. This, however, cannot justify us in waging war against them. While God may be using us as a rod in the hand of his indignation to chastise them, are our motives right in being thus instrumental? It is very easy to see that the tone of the public mind, and of the press, is very like that of old Babylon, when she said, "By the strength of my hand I have done it, and by my wisdom."—And it may be that as God sent against Babylon of old a flame that should burn up his thorns and briars, so may he turn his indignation against this nation when he shall have accomplished all his anger against the successors and murderers of the Aztecs.

The cause of this war. Offences we know must needs come, but woe unto those who cause the offences. A fearful retribution must sooner or later overtake the parties who have caused the present unnatural contest. It seems that for quite a number of years, continual aggressions have been made on the property of our citizens when they have visited the Mexican ports. For this, our nation has been unable to obtain redress; solemn promises which have been made by that people, have been continually broken. This was all wrong, and is not to be justified on the part of Mexico. But is that a justifiable cause of war? It may be as men and nations look at those things; but it is as Christians, as those who follow the Prince of Peace, should look at the question? We should have been justified in holding no intercourse with them, in withholding from them the benefits of an interchange of trade and social commerce, but we could not be justified in sending armies into her towns, and navies into her ports, for the purpose of killing innocent and unoffending citizens,—of massacring unprotected women and children. This is only an aggravation of the evil.

But there was another cause of war: Texas, a portion of the Mexican republic, contiguous to the southern boundary of our own, was settled by citizens of the United States, who declared themselves independent of Mexico.—This independence they maintained. For this Mexico has no just cause of complaint; for the citizens of any country should be permitted to decide the nature of its government; and Texas had only taken the same step respecting Mexico, that Mexico itself had respecting Spain. If the Mexicans had a right to settle Mexico, and declare it independent of Spain, then the Texans have the same right to settle Texas, and declare it independent of Mexico. The Texans had not only declared their independence, but they had maintained it, and it had been recognized by the nations as an independent state. It had the same right to its independence that this country or Mexico had.

As an independent state, it had an undoubted right to negotiate with the United States.—And the two governments had a right to unite

Texas to this union. It does not, however, follow, that the motives which actuated the admitters of Texas were pure and holy.—There is great reason to believe that a desire to strengthen the slave interest of the country was that which actuated them; and that was an unholy motive, and could not be pleasing to the God of heaven. Still Mexico had no right to complain of the union of Texas and this country; yet for that act she did threaten war against us. In this Mexico was wrong; but did that threat of war justify us in going into Mexico and burning her towns and cities? Their threat of war would not have harmed us, if we had still been content to let them alone; for there was not the least probability that Mexico, which had been unable for nine years to maintain war with Texas, would have invaded us. If there was danger of such an invasion, it would have been prevented by our army at the Nececes. There our government should have been content to wait until Texas was invaded. Without thus waiting, they committed the wrong act of moving our army to the Rio Grande, and entrenching themselves in a position commanding a Mexican city, on territory claimed by Mexico. This was a wrong; but it did not justify the Mexicans in attacking our troops and shedding human blood, until our troops had shed Mexican blood. They crossed the river and attacked our troops, but were driven back with great slaughter. Our troops then committed the great wrong of crossing over to what they admitted was Mexican soil, and have since carried the war to the very heart of Mexico—even to the halls of the Montezumas. For this no man can offer to the God of heaven a just excuse. The Mexicans had done us no wrong equal to the wrong we have thus done them; and it can only be regarded as an act of revenge, and a desire for conquest. Why God should have permitted this we cannot see, unless it has been to chastize the Mexicans for their iniquities, while our own conduct cannot have been well pleasing in his sight.

We thus find ourselves engaged in an unnatural war with our republican neighbors.—What is to be the result? and where will it end? are questions more easily asked than answered. In this direction it is difficult to penetrate the future, or raise the curtain. The rumors of peace have thus far proved illusive and deceptive. Mexico has had no fortune, but continued defeat; and is held in check by a mere handful of Americans; so that she cannot treat for peace with any dignity to herself. She might submit to the terms of an immense army with better grace. Another obstacle to peace is the want of a stable government to treat with. The government of that country is so unstable, that a treaty ratified by one party might be broken by another, who should succeed to-morrow the party in power to-day. While the want of government, and the pride of the people, are unfavorable to the prospect of peace, it will be difficult to conquer one, for the power of our army only extends over the area controlled by its guns. To take Mexico and hold the entire country, would require more men to garrison it than the United States would care about sending against them. It will therefore be difficult to "conquer a peace." Another way by which a peace might be brought about, would be by the withdrawal of our troops from that country. That would be a most just and merciful measure; but it is to be expected that a nation flushed with victory, and inflated with pride, will listen to the dictates of mercy and humanity, and thus retrace its steps?—However right that might be, it is evident that we cannot look for peace from that quarter. Where then can we look? We can only wait for the events of the future to indicate the openings of Providence.

According to the last accounts, the Ameri-

cans had full possession of the city of Mexico, where they were securely fortified, but could communicate with the sea board only with difficulty. Troops were, however, fast pouring into the country, which would relieve them in this particular. Gen. Scott would therefore find little difficulty in maintaining his position; while he would be as far from conquering a peace as ever. We see not therefore that there is any more prospect of peace, than there was a year since. The prospect is, that it will continue as it has done, until some more decisive act shall indicate the future.

Some have feared that England would interfere; but there is no reason to expect this. She can present no excuse which would justify her, according to the laws of nations, in interfering. Besides, she knows that any such interference would be followed by disastrous results at home. England, in her haste to settle the North-eastern boundary and the Oregon questions, manifested a desire to live at peace with this country. Her willingness to close up those opportunities for contention, indicated her wish, if possible, to avoid strife. There is therefore very little reason to fear the interference of England, or of any other country with this question. We see not but our troops will be permitted to destroy Mexican cities, and kill their suffering inhabitants, until the God of battles shall stay their onward progress. When Mexico, in the eye of Heaven, shall have been sufficiently chastised, we can proceed no farther; but how much more chastisement that nation needs, no human mind can predict. And when their punishment is stayed, happy will this nation be, if, in being a rod in the hand of God's indignation to chastise that nation, she has not also, by her pride and arrogance, filled to the full her own cup of iniquity, which there is too much reason to believe she will.

Letter from Bro. H. Stinson.

Dear Bro. Himes:—We are just happily recovering, in this State, from a scene of discord and alienation, that has made every person heart bleed. And I want, through the "Herald," to beseech all our brethren that come among us; as well as those that are on the ground, to study for "things that make for peace." Church organization, the state of the dead, the final end of the wicked, and various other similar questions, are matters, in relation to which there is, and will be, an honest difference of opinion among us. And if it is the privilege of one brother to press his peculiar views touching these points upon us in our meetings, it is the privilege of all to do so. And if this course is pursued by all, or were generally, we shall have more of controversy than will "minister grace unto the hearers." (1.) I am ready to admit, that there are great fundamental truths that should be contended for at all hazards. Contended for, union or no union; controversy, or no controversy. But if we are to pursue this course with everything that any of us may regard as truth, there will be more, I think, of "vain jangling" among us, than of "godly edifying." I wish, also, here to enter my solemn protest against a kind of *secret influence*, that is being used among our brethren, by some that come among us, against the leaders in the Advent cause. If those that have borne, and are still bearing, the "burden and heat of the day," do any thing worthy of death or of bonds, and the matter cannot be settled by the private steps of the gospel; I say, let it be met in open day light, and "determined in a lawful assembly." (2.) But these thrusts in the dark; these behind-the-door insinuations, are out of place among the disciples of Jesus.

I hope arrangements will be made for Bro. Fassett to come among us as a missionary. He is just the man we want. If he can come, the expense of the mission will, I think, be cheerfully borne by brethren in this section of the State, should his labors not be particularly needed farther East.

And now, Bro. Himes, we want a visit from you just now. We have urgent reasons, (some of us, at least,) why you should come; and come now. (3.) Can you not send an appointment to Gardner Village: say, in two weeks from next Sabbath: and stay in this vicinity two or three weeks? Should it not be in your power to come then, we hope you will come at your earliest possible convenience.

Yours, truly,
HERMAN STINSON.

Gardner (Me.), Oct. 20, 1847.

Note 1.—We thank our dear Bro. Stinson for

his kind letter. He may be assured, that it is a cordial to our heart. While some are giving us all the perplexity they can, in the midst of abounding cares and labors, our bleeding heart is cheered by such evidence of Christian sympathy in this trying time. We would be glad to hear from this class of our friends, throughout the country. If the "Herald" is liked, and our humble endeavors to serve the cause are approved, a testimony to this effect from the faithful friends and supporters of the cause, would not be out of place at this time.

It is our intention still to carry out the principles of Christian union that we first adopted, the union of all who look for the speedy coming of Christ. This is the theme. And Christians of all sects have, and may unite, and act together till Christ shall come. Nothing can prevent this but the introduction of sectarian questions, which, when pressed, inevitably lead to division.

Note 2.—To all of this we say, Amen. We do not shrink from the closest scrutiny. We hold ourselves amenable to the church of God for all we do. If brethren would discontinue such persons, and regard them as "brawlers" and "slanderers," this evil would soon cease among the churches of the faithful.

Note 3.—We shall visit our brethren in the East as soon as practicable. We cannot arrange to come immediately.

Summary of News.

It is stated that of those who have emigrated from Ireland to Canada since the 1st of June last, seven thousand one hundred and forty have died on ship-board, or after they were landed.

It is stated that Rev. S. Cornelius Clopton, missionary from the Foreign Board of the Southern Baptist Church, died at Canton, on the 7th of July, of fever, after an illness of ten days.

A new granite block now erecting in Milk-st., the first door west of this office, is to be styled, "The birth-place of Franklin." Massive capstones, with black letters of granite, indicating this inscription, have been raised to their place.

On Thursday night, of last week, the rumites instigated a riot at a temperance meeting in Fan-el Hall.

The cost of Government, to each individual in the United States, amounts to \$2 30 cents per annum; and in France, to \$7 50; and in Great Britain, \$12 33.

An interesting little boy, near five years old, the son of Mr. James Dawson, of Bayside, Talbot Co., Md., met with a very painful death by falling into a pot of boiling soap on Saturday last.

The Population of Rome.—The city is divided into fifty-four parishes, containing 37,530 families. The ecclesiastical population consists of 39 bishops, 1,514 clergymen, 2,417 monks and friars, 1,754 nuns, and 521 students. The whole population amounts to 174,883 inhabitants, not including the Israelites, who are 8000 in number. The population increased since last year by 5,684.

A Chinese, who professed to be a follower of the Lord Jesus Christ, was asked, "What is now the state of your heart?" He replied, "Formerly my mind was smoky; now I enjoy some light. Formerly it was like a boisterous sea; now it is calm. Formerly I loved myself; now I love everybody."

An apple tree on the farm of Wm. Thurber, 2d, Esq., is now in blossom for the third time this season! A bunch of the flowers has been sent us by Mr. T.

Providence Herald.

The wife of Jonathan Parker was shot in Nashua, by a boy who was firing at a fence, upon the opposite side of which she was at the time. The ball entered above the hip, and lodged apparently in her stomach. Her recovery is doubtful.

In New Durham, N. H., a boy named Ham was accidentally shot and killed by another lad, named Grace.

An infant was burnt in a shanty, at Lawrence, on Saturday, and another child considerably injured by the fire.

In Colon, Mich., Mr. Clippell, a respectable old man of 89 years, was killed with an iron bar by his son, aged 51 years, who then blew out his own brains with a gun. They had long lived together, and the deeds were in consequence of the old gen-

tleman remonstrating with the son upon his intemperate habits.

Awful Explosion.—On Tuesday of last week, during a violent storm in Nashville, Tenn., the powder magazine at that place was struck with lightning, causing an awful explosion, which shook the city as by an earthquake, and spread dismay, destruction, and death, on all sides. About one hundred houses were destroyed, and many lives lost. Ten dead bodies have already been recovered from beneath the sad ruins. The dwelling of Mr. Shevers was torn to pieces—his family badly injured, and one young lady killed.

New Orleans.—The epidemic was gradually disappearing from New Orleans at the latest accounts, and the deaths were averaging from five to seven per day. The bill of mortality for the week ending Oct. 4, included fifty-seven deaths by yellow fever, about half the number of the preceding week. In Mobile, on the contrary, the malady was increasing, and the deaths outnumbering those of any preceding portion of the season.

At the ceremony of laying the corner stone of the Washington Monument in New York City, one of the horses attached to an artillery carriage, became frightened, and ran furiously across the square, breaking through the column of the pupils of the Institution for the Deaf and Dumb, who were just leaving the ground, instantly killing Morgan Jones, a deaf mute.

There is evidently a mistake in the paragraph going the rounds, stating that Oregon city contains 10,000 inhabitants. It should probably be ten hundred.

We learn from the Bangor "Conrier," that a few days since, a lady, closely veiled, called at the house of the Secretary of the Female Orphan Asylum, and handed to the Secretary a neat note, and then departed. The letter contained two one hundred dollar bills, and a single line, announcing the fact that the money was a donation to the asylum. The name of the giver of this generous gift, so modestly bestowed, is yet unknown.

We have received very little intelligence from Mexico during the present week. General Scott still holds the city of Mexico. Urrea, a Mexican general, has in possession Puebla. General Patterson was about leaving Vera Cruz with 2000 men, to re-inforce Scott. Santa Anna is in the vicinity of Puebla.

Twenty-four dollars purchased the whole city and county of New York, two hundred and twenty years ago. It has not decreased in value.

A Vienna letter in the Cologne "Gazette," states that the Duchess of Parma, Maria Louisa, once Napoleon's wife, intends, in consequence of ill health, to resign her sovereignty, and fix her residence at Vienna.

The decrees of the Danish States for the abolition of slavery in the Danish West India Islands, have been brought into force.

Mr. Constable, publisher, of Edinburgh, has given the large sum of £10,000 for the manuscripts left by the late Dr. Chalmers. Amongst them is a commentary on the Bible as far as the book of Jeremiah.

Anti-Renters.—Governor Young, of N. Y., has restored to all the rights of citizenship, the anti-rent murderers of the Schoharie constable, who were sent to the State Prison, a few months ago, under cover of a sentence for life, speedily pardoned out, and their pardon followed by a perfect restoration to all the rights they forfeited by their crime.

There are 27,585,000 spindles in operation in the world, of which 2,500,000 are in the United States, and 17,500,000 in Great Britain.

Franklin H. Knights, son of John H. Knights, had his left arm crushed in a shocking manner, while attempt to unshackle some cars on the Norwich road. The arm was amputated near the elbow. Young Knights has been one of the most efficient and active men in the employ of the Norwich Company, and the loss of his services will be severely felt by those having business at the depot.

Worcester Transcript.

The Mormons are said to be in a flourishing condition in their new location on the fine lands of the Pottawattamie purchase, above Council Bluffs, Missouri. They have planted immense fields of corn—to the extent, it is estimated, of 30,000 acres—and other grain and produce.

They have built, also, a town, called "Winter Quarters," which already contains a population of some 7000 souls. This town is entirely picketed in.

Abdication of Sovereigns.—Throughout the history of Europe, there never existed similar examples of so many sovereigns threatening to resign their thrones as at the present moment. No fewer than three or four potentates are declared to entertain serious intentions of abdicating their power and authority. The autocrat of Russia stands highest in political importance. He is said to be suffering great mental anxiety from some unexplained cause; and, having provided means of supporting himself liberally during life, by considerable investments in the English and French Funds, under color of a great financial operation, he intends, it is said, to retire to Italy, and there pass the remainder of his days. The king of Wurtemberg, the father-in-law of the Prince of Orange, has repaired to the Hague, solely for the purpose of dissuading the Prince of Orange from the decided resolution which he is said to have taken to renounce the crown of Holland. The king of the Belgians seems to be equally afflicted. He has returned to the Palace Laeeken at Brussels, from Paris, in such a mentally debilitated state, that he is unequal to the cares of government, and all parties seem at a loss to conceive what will be the upshot. Turning to Spain, the last accounts from Madrid state, that the Queen has expressed to her Ministers her resolute intention to abdicate the throne, and it was reported that a special council was summoned to deliberate upon the subject. With regard to this latter case, there is no doubt less apprehension need be entertained of the Queen of Spain taking so rash a step, as it would be in her case, as of the other several personages acting upon their declared intentions.

Lutheran Observer.

Gradual Rise of Newfoundland above the Sea.—It is a fact worthy of notice, that the whole of the land in and about the neighborhood of Conception Bay, very probably the whole island, is rising out of the ocean at a rate which promises, at no very distant day, materially to affect, if not to render useless, many of the best harbors we now have on the coast. At Port de Grave a series of observations have been made, which undeniably prove the rapid displacement of the sea-level in the vicinity. Several large flat rocks, over which schooners might pass, some thirty or forty years ago, with the greatest facility, are now approaching the surface, the water being scarcely navigable for a skiff. A place called the Cosh, at the head of Bay Roberts, upward of a mile from the sea-shore, and at several feet above its level, covered with five or six feet of vegetable mould, there is a perfect beach, the stones being rounded, of a moderate size, and in all respects similar to those found in the adjacent land-washes.

Newfoundland Times.

The corporation of Harvard University have passed a vote, closing the observatory in Cambridge to the public, on Saturday evenings.

The Quebec "Mercury" says, the list of deaths in the hospital at Gros-Isle, from the 8th of May to the 9th of October, comprises not less than thirty feet of paper in length, the names being in line.

An Atheist is the most vain pretender to reason in the world. The whole strength of Atheism consists in contradicting the universal reason of mankind.

Dr. Sherlock.

When disposed to utter a harsh judgment of a Christian brother, it is a good rule to pause a moment, look inward, and delay the judgment until conscience says it may be pronounced, honestly, sincerely, consistently.

A messenger is reported to have left Washington on the 26th, with despatches for General Scott, instructing him not again to offer propositions for peace.

The heavy rains have produced a freshet at Albany.

Just as we were going to press, we learned that there had been an awful flood of the Ohio and its tributaries, caused by heavy rains for three days in that region. The Little Miami river overflowed its banks, and the aqueduct and rail-road bridge across the Miami Canal, were swept away.

Immense quantities of grain have been destroyed by this unexpected freshet; fences, sheds, and property along the banks of the rivers for many miles have been destroyed. The Ohio was still rising rapidly at the rate of eighteen inches an hour, and it is feared that the amount of the property lost will be immense.

Correspondence.

A Sermon.

By GEO. NEEDHAM, of Albany, delivered in the Big Tent at New York, Friday morning, Sept. 24th, 1847.

Text—Heb. 12:28—"Wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear."

Bro. N. remarked, that he did not think all had been said upon the subject of the "kingdom of God"—that might be; and with that consideration in view, he should endeavor to give it a renewed examination.

The Jewish nation, when separated, were made a peculiar people. They had a special object in view, with subordinate connections. They constituted a typical people, or kingdom. Their economy, king, sabbaths, and all their exercises, were types of good things to come. This nation was a theocracy, and was governed by God himself, but was not designed to be perpetual, being only created for a specific purpose, and for a definite period of time.

We had good reason to believe that the antediluvian world had turned to atheism when God swept it off. God then perpetuated his people through Noah. In process of time, the people corrupted the principles given them by God, and He threw up this mighty bulwark around the promises, because of the transgressions into which the world was falling. To save his people, and propagate a knowledge of himself during a specific period of time, God established the nation called the Jews.—The apostle told us, that "the law was added because of transgressions till the Seed should come, to whom the promise was made."—Thus the whole law of types and shadows had served its purposes, and was done away.

In the 12th chapter of Hebrews, we find the apostle commenting upon the giving of the law to the Jewish nation, and contrasting their economy with that of the everlasting kingdom of God. In the 18th and 19th verses, we read: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more." The Israelites, on the occasion here spoken of, were brought close to the mountain, so that it was an object of sight, or sense, to them. They saw the lightnings, and heard the thunders. And what did these things speak to them? They spake thunderings, and beside, there was appended to the Jewish economy the words, "Cursed is every one that continueth not in all things which are written in the law to do them."

But turn to 2 Cor. 3:9, and what is there written? "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

Again, read Heb 12:22—"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."—These things were presented, under the present dispensation, as an object of hope—of faith. Again, "To the general assembly of the church of the first born." The assembly here spoken of was an antitype of the old Jerusalem. The old Jews were the first born. "Which are written in heaven, and to God the judge of all, and to the spirits of the just men made perfect." How were these just men made perfect? In Heb. 11:40, the apostle said, "God having provided some better thing for us." In this way, then, were the spirits of the just made perfect. Things now, because of faith, became realities to the Christian. He knew that he would obtain them.—Again, 24th verse, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made, that those things which cannot be shaken may remain."

What was it that could not be shaken, and would remain? The text gives the answer,—"Wherefore we receiving a kingdom which cannot be moved." This was what could not be shaken, and all the things pertaining to the kingdom could not be shaken.

The old Jewish kingdom had passed away. And what other kingdom was there that could

be shaken besides that? The kingdom of this world, which was much more mutable than the Jewish kingdom, because its foundation was not so good. God had told us this all would be swept away, but there would remain one kingdom that could never be moved,—"Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and with godly fear. For our God is a consuming fire."

We next inquire, What kind of a kingdom is here spoken of? Some said it was a kingdom in their hearts. If this were true, then, as the kingdom could never be shaken, if a man once got it in his heart, there could be no falling away from grace.

There must be, he thought, at least four constituent principles to a kingdom: and these elements, having existed in a dispersed state, must be brought together to create a kingdom, the same as in building a house. Those four principles were,—

- 1st. A literal, tangible, intellectual king.
2. A people of rational beings, free moral agent to be the subjects.
3. Something for the people to stand upon—territory for them.
4. Laws.

Apply these principles then to the formation of the kingdom spoken of in the Bible, and we would have Jesus Christ for a king, his saints for the people, the renewed earth the territory, and for the principle of government, the law of love. This, then, was the kingdom that could not be moved; and which no human heart, however expansive it might be, could contain.

We next ask, How is the kingdom to be received? "Receiving a kingdom which cannot be moved." In Matt. 18:3, our Savior said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." It was said by many Christians, that when a man was converted, he walked into the kingdom. But the answer would not resolve the question. Conversion is a preparation for going into the kingdom, and not the act of going in. The kingdom was presented to us by faith. The gospel was the glad tidings, being news of the kingdom. There was no gospel kingdom,—the gospel was the glad tidings of the kingdom. God had promised the kingdom on fixed, immutable conditions: it was for the sinner to comply with them,—viz., repentance towards God, and faith towards our Lord Jesus Christ. It was holiness, love, peace, and good will, without which no man could see the Lord. Ask the sinner if he would take up his cross and follow Jesus Christ, and trust him for salvation to the end? Then, if he responded, Amen, the individual would receive the kingdom by faith.

Bro. N. here quoted in support of his position the following passages, commenting thereon: Mark 10:15; Matt. 10:40; Col. 1:13.

Some of the joys of this kingdom had been revealed unto us, but not the kingdom itself. The Shekinah spoken of in the Old Testament, the Holy of Holies, glorious as it was, was only typical of the glory yet to fill the earth when the kingdom should appear.

That kingdom was an object of faith. And so long as we had to pray, "Thy kingdom come, thy will be done on earth as in heaven," so long should it be received and cherished in our affections as Christians.

The kingdom to be established was that of our Lord Jesus Christ, and it would be set up at the end of the reign of the fourth beast.—We are looking daily for its establishment, in fulfillment of Daniel's prophecy, that it would come at the end of 2300 days, or years.

It was presumption to assert that God's kingdom had ever been set up in the world.—That was a kingdom of peace, and love, and happiness, while the kingdom of the world was a kingdom of misery, and wickedness, and sin. The two could not coalesce.

Again, When will this kingdom be established? The signs of the times, and the records of prophecy, prove its establishment nigh at hand.

The objection had been raised to the preaching of the kingdom as being at hand at the present time, because the disciples had preached the same doctrine in former days. The kingdom of heaven at hand which the disciples, the chosen twelve and ordained seventy, preached by order of Christ, as given in Matt. 10th and Luke 11th, was his full salvation or redemption which he was about to make upon the cross, for the world. After the resurrection of the Lord Jesus Christ, they preached the coming of the Lord and the end approaching; for four sixths of prophesied time had passed away. Paul knew that there was to be a falling away, and the man of sin was to reign

for a considerable period, as we might infer from his prayer in 1 Thess. 5:23. Compared with the hundreds of years that have passed since the apostles preached the coming of the Lord and of his kingdom, what are the three or four years' difference between Mr. Miller and others, or even ten, twenty, or fifty years?

Bro. N. concluded his lecture with a brief calculation as to the end of the period of the prophetic fulfilment, omitted here because more fully given in Bro. Litch's lecture, winding up with the declaration, that if the year 1847 was the true chronological year, as now affirmed by all Christendom, he confidently expected within a short period of time to see his Lord and Savior.

State of the World at the Advent.

"As the days of Noah were, so shall also the coming of the Son of man be."—Matt. 24:37.

This text teaches a striking analogy between the condition of the world at the time of the flood, and what it will be at the end of the world.

1. *The long suffering of God waited in the days of Noah.* (1 Pet. 3:20.) Peter also informs us, that "God is long suffering to us, while men scoff at the promise of his coming." (2 Pet. 3:9.)

2. *That generation were specifically warned.* Gen. 6:3—"And Jehovah said, My Spirit shall never pronounce judgment on man unwarmed. They are flesh. Their days therefore shall be an hundred and twenty years." (Dr. Boothroyd, in his Family Bible.)

So in the connection of our text, the Savior speaks of "signs," by which any, who are not criminally blind, may "know that he is nigh, even at the doors."

3. *The warning was unheeded but by a very small remnant.* "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away." "Even thus shall it be in the day when the Son of man is revealed." (Luke 17:30.) "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) "When they shall say, Peace and safety; then sudden destruction cometh upon them; and they shall not escape." (1 Thess. 5:3.)

4. *It was sudden.* In one day, "the seventeenth day of the second month, were all the fountains of the great deep broken up, and the widows of heaven were opened;"—and hope had for ever fled. "For as the lightning that lighteth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." (Luke 17:24.) "When they shall say, Peace and safety: then sudden destruction cometh upon them; and they shall not escape." (1 Thess. 5:3.)

5. *It was universal.* All other judgments were local, such as the destruction of Nineveh, Babylon, Jerusalem, &c.; but then the Lord "took them all away." "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried, &c."

6. *The time it occupied.* We learn from Gen. 7:11, and 8:13, 14, that the fountains of the great deep were broken up on the seventeenth day of the second month, of the six hundredth year of Noah's life, and that the earth was dried on the twenty-seventh day of the second month of the six hundredth and first year of his life; so that it was one year.

Of mystical Babylon it is said, "Her plagues shall come in one day," (prophetic day—Rev. 18:8.) In Isa. 61:1, 2, it is said that Christ was "anointed to proclaim [or preach—not then to bring in] the acceptable year of the Lord, and the day of vengeance of our God." Isa. 34:8—"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 63:4—"For the day of vengeance is in my heart, and the year of my redeemed is come."

7. As Noah and his family spent that year in the ark, will not Christ and his family spend "the year of recompenses for the controversies of Zion," in the holy city? And when it descends upon the new earth, "the Lord my God shall come, and all the saints with thee." Amen. Even so, come, Lord Jesus. The practical improvement which the Savior has drawn from this subject is contained in Luke 21:34-36—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the

whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

I. E. JONES.

Lying Wonders.

As the great conflict between the powers of darkness and the powers of light,—the closing, decisive conflict, (the results of which are eternal,)—approaches, the great enemy of truth and righteousness,—the foe of man, and the grand antagonist of the Son of God,—begins to measure his ground, exercise his craft, to suit the spirit of the age, and to prepare his hosts for the great battle; haply hoping to vanquish man's Deliverer, and to glory in the wreck of man's heritage, and the hope of the righteous. But the earnest of his overthrow, in the resurrection of the Lord of glory, eighteen hundred years ago, is in his recollection. He has already quailed, and desperation may goad him to work his machinery of evil beyond all example. Signs and wonders may be wrought, to deceive, if possible, the elect of God. But the issue is not a doubtful one. Oh, no! Jesus hath shown himself the mighty One. In his exaltation at the right hand of the Father, having overcome death, and brought life and immortality to light; ascending on high, leading captivity captive, we have a pledge of certain victory. Yes! Jesus, who took upon him the seed of Abraham,—the MAN CHRIST Jesus,—is even now crowned with glory and honor; an assurance of the triumph of those whom he is not ashamed to call brethren!

I felt moved to pen these thoughts, from reading in the N. Y. "Tribune," a lengthy notice of "Davis's Revelations." I at first thought of making some rather extended remarks, and comparing his blasphemous "revelations" with the declarations of inspiration; but present duties, and indifferent health, deterred me from the task. Perhaps you will feel your spirit stirred in you to speak against these plausible, but damning deceptions of the evil one.

Think it not strange, ye who have the truth of Jesus, if your faith in God's word is more and more tested, and that a contest with wicked spirits, transformed into angels of light, more subtle and dangerous than in ages past, awaits you. Stand, Christian, clad in armor divine, from the crown of the head to the sole of the foot; over all taking the shield of faith. Remember, it is the fight of faith in which you are engaged. It is a good fight,—honorable, heavenly, ennobling. God will not employ the unholy spirit of "Mesmerism" to make known his truths to the world. No, no. The father of lies may use it, and blend with his poisonous doctrines truths and plausibilities enough to suit the Parkerism, Swedenborgianism, &c., of the day; but he will not ensnare the possessor of living faith in God,—the Being who, in six days, made heaven and earth, the sea, and all that in them is, and who will raise all the dead from the dust, and array them in judgment before him. Hold fast, ye children of the kingdom!

The cloven foot is seen in the assertions the clairvoyant makes in relation to our adorable Redeemer. The old Serpent knows that Jesus will wipe off every stain from the creation now marred with the curse; that he will utterly destroy all the works of the devil, and cast him into the lake of fire and brimstone, and that he shall be tormented day and night for ever and ever. So will his malignity to our Immanuel be infused, and by the child of God be discerned, among all his devices. He seeks to degrade His character, to detract, to reduce Him to a level with Confucius, Zoroaster, Brama, &c., heathen philosophers, false prophets, and infidels! Those who receive not the truth, are left to strong delusion and to believe lies. But let the world know that "this same Jesus" is one we adore. And they who refuse to worship him here, shall be made to bow the knee and feel his rod, in the hastening day of judgment! H. HEYES.

LETTER FROM I. H. SHIPMAN.

Dear Bro. Himes:—After a season of protracted illness, through the blessing of our heavenly Father, I am again permitted to address you a few lines. My health is being restored very fast. I met with my brethren at the house of God last Sabbath, for the first time for thirteen weeks.

My wife has been sick about five weeks; but she is now recovering. God is good, and his mercy endureth for ever. Although we have been in the furnace, yet it is all right; and we have only to make a right use of affliction to prove the truth of the apostle's declaration, that "all things work together for good to those that

love God." I feel thankful that I have fallen among the kindest of friends, both at your house and at home. No people could show greater kindness, in word and in deed, than that extended toward myself and family in our affliction, by the people of my charge in this place. May God reward them, you, and yours, an hundred-fold in this life, and in the world to come, with life everlasting.

Sugar Hill (N. H.), Oct. 19th, 1847.

LETTER FROM BRO. T. J. CARLETON.

Dear Bro. Himes:—Among the few brethren and sisters scattered in this region, there seems to be general steadfastness and devotion to the will of God. Yet there is not that joy manifested as in past days, and perhaps not that confidence in the immediate coming of the Lord they once had; but they love his appearing, and desire to see him as he is.

I am glad at the publication of your little book on the spread of the Papacy. It is what every one should read; although I think Popery will never again do much serious injury. If history proves that the dominion of the Papacy has been taken away, as indicated in Dan. 7th, the prediction itself proves, that it will be consumed and destroyed to the end.

I hope you will be upheld in this time of darkness and apostasy, and continue to warn the people of their danger.

Green Creek (N. Y.), Oct. 12th, 1847.

English Correspondence.

The New Heavens and the New Earth.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind [be desired]. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of crying shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed."—Isa. 66: 17-20.

Perhaps there are few passages of Scripture which are more perverted, and whose plain, incontrovertible meaning is so little understood, in the present day of light and learning, as the verses above quoted. One great reason is, that we have been taught, from our early years, doctrines and theories unfounded in the word of God, by which our understandings have become so darkened, and plain Scripture language so mystified, that we can scarcely perceive the truth, although expressed in the most unequivocal terms. Another reason is, that some men now, although there is such an unheard-of call for Bibles, do not search the Scriptures to see what the unerring word says, for themselves; but trust entirely to what others say is the meaning of this, and every other portion of truth. This is a sufficient proof, that they do not search the Scriptures, as we are all commanded to do, by Him whose yoke is easy: or they would see it their duty to test every word which they hear from the pulpit by the word of God. We ought to "prove the spirits whether they be of God."—"Knowing this first, that no prophecy of the Scripture is of any private [or, self] interpretation: for prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." And, moreover, the prophet Isaiah saith, "To the law and to the testimony [the spirit of prophecy]; if any man speak not according to this word, it is because there is no light in him."

Now, it has been stated by many, that the events spoken of in our text, are not the same as those mentioned in Rev. 21st; inasmuch as there is to be no death in the new earth of Rev. 21st; but in Isa. 65th, the child is to die an hundred years old, &c. Now, I think, if we read the words carefully over, and just cast away our preconceived opinions, and examine what is said in these verses, we shall see that the very same events are brought under notice here, that are mentioned in the 21st of Rev.; moreover, that there is no contradiction in either place, but that they are in perfect harmony with the whole tenor of God's word.

Those who consider the language here used as being figurative, must acknowledge that God will most assuredly, at some time, create new heavens and a new earth, which shall endure for ever, and when the tabernacle [or, residence] of God shall be with men, &c., according to Rev. 21st.

It must also be acknowledged, by those who consider the language figurative, that the events spoken of are to be fulfilled in the millennium, for which they look. And they must either disprove or acknowledge that that millennium is the sabbath, or seventh thousand years which Paul speaks of, "which remaineth for the people of God."—"For he spake in a certain place on this wise, And God rested the seventh day from all his works. . . . There remaineth therefore a sabbathism for the people of God." Now, if God, on the seventh day, or seventh thousand years, rests from all his works, would it not be absurd to talk about him creating a new earth, &c., at the expiration of that time? Must we not therefore conclude, that the new heavens and new

earth must be created before the sabbathism, or seventh thousand years, commence? and that during that thousand years, the Lord will rejoice in Jerusalem and joy in his people? and the voice of mourning shall be no more heard in her, nor the voice of crying? and the tabernacle of God shall be with men, and he shall dwell among them, and be their God? "God is not the God of the dead, but of the living." But the great objection is still unanswered. They say there is to be death in the state of things brought to view in the text; and therefore it cannot possibly be the same as is mentioned in Rev. 21st, for it is positively declared, that "there shall be no more death" in that glorious and eternal state of things.

I would say to the objector, not quite so fast; let us examine our text carefully once more, and particularly the 20th verse: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed." Now, the first thing that claims my attention in this verse is the word *thence*: and I would ask, what is the meaning of that word? to what does it refer? In my opinion, it must have a direct reference to some time, point, or event. And further, this point, or event, to which it refers, can be no other than the creation of the new heavens and a new earth, of which the prophet is speaking. Then, there shall be no more thence [after the new heavens and new earth are created] an infant of days, nor an old man that hath not filled his days. Now, my friends, if such is the case, there will not be a child to die, neither an old sinner to be accursed; for the prophet says, "there shall be no more thence [after that time] an infant of days, nor an old man that hath not filled his days."

Now, in the following words, (which are generally the most misconstrued, and the least understood,) are contained the reasons why there shall not be an infant of days, nor an old man that hath not filled his days.—"For [or, because] the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed." When shall the child die, and the sinner be accursed? Then!—when the new heavens and new earth are created, of course; for the word *thence* can have a reference to no other time.

The word *child* I consider to be merely used here as the opposite of *sinner*, which I think is self-evident. Now, the prophet knew that he was speaking of the eternal state, for he said they should be glad and rejoice for ever in the new earth which the Lord would create. And knowing that we could not inherit an everlasting possession in our mortal bodies,—for "flesh and blood cannot inherit the kingdom of God,"—he said the child [the righteous] should die. The time for the full development of light and wisdom had not then arrived. "The law was given by Moses, but truth and grace came by Jesus Christ," and he "was the light of the world." And through the preaching of the gospel, life and immortality have been brought to light.—Christ, when conversing with Martha about the resurrection at the last day, when she said she knew that her brother would rise again at the last day, answered, "I am the resurrection and the life: he that believeth on me, though he were dead, [at the last day,] yet shall he live ["I will raise him up at the last day"]": but "whoever liveth [at the last day] and believeth, shall never die. Believeth thou this?" And hence the disciples understood, that "if John tarried till Christ came, John would never die." This was perfectly understood by the disciples, but not by some of the churches; and therefore Paul, when writing to the Corinthians, says:—"Behold, I show you a mystery: we shall not all sleep, [or, die,] but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." &c. And again, to the Thessalonians: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [or, go before,] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them [the risen saints] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [Isa. 25:8] Death is swallowed up in victory. . . . But thanks be to God who giveth us the victory, through our Lord Jesus Christ." Here, then, we see, that the death spoken of in our text, concerning the child, or the righteous, is not their being subject to the tyrant death, and being laid in the grave, but the changing of their bodies from mortality to immortality; which change, nevertheless, is equivalent to death, and which change is absolutely necessary before we can enjoy an everlasting possession.—"For flesh

and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Our days will then be as the days of a tree, which will be eternal; for we read of only one kind of tree in the new earth, and that is the "Tree of Life."

As regards the death of the sinner, it refers to the destruction of the wicked, which shall then take place—(that is, when God shall create the new heavens and the new earth)—the passages to prove which the Scriptures supply in abundance. But the following shall suffice: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high; and the kings of the earth upon the earth. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word;" and "then the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. 24: 21, 3, 23.) "To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." (2 Thess. 1: 7-10.) "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. 13: 41.) And the Psalmist, when under the divine influence of the Holy Spirit, seeing the same events as are mentioned in our text, exclaimed, "Wait on the Lord, and keep his ways, and he shall exalt thee to inherit the earth: when the wicked are cut off thou shalt see it."

Thus you see, that instead of the text proving that there will be death in the new earth there spoken of, it proves that there cannot possibly be either death, or mourning, or crying; but that they shall be glad, and rejoice for ever therein.—"They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree [the tree of life] are the days of my people, and mine elect shall long [even for ever, as all parallel passages read] enjoy the work of their hands." (Isa. 65:22.) This could not be the case if there were any death in that state; for then they would still, as at present, plant, but another eat; they would build, but another would inhabit. But such shall not be the case. It is an everlasting possession, and the people will live for ever.

The Jerusalem spoken of in our text, is the New Jerusalem mentioned in the 21st of Rev., in which God shall dwell with his people for ever. Then shall be fulfilled all the glowing and glorious predictions contained in the Scriptures concerning the earth and the kingdom of God. Then "the meek shall inherit the earth, and delight themselves in the abundance of peace."—"Then 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him' [Christ]." "The glory of the Lord shall cover the earth, as the waters cover the sea." Yea, the whole earth will be full of his glory. And in the new Jerusalem,—in the new earth,—Christ will drink of the fruit of the vine new with his disciples. And we "shall sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Brethren, let "our conversation be in heaven, from whence also we look for our Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

C. A. THORP.

Middleton, Sept. 10th, 1847.

LETTER FROM KEIGHLEY, YORKSHIRE.

My Dear Bro.:—For some time I have thought of writing, feeling, as I do, a deep interest in the glorious truths you are spreading abroad. I must acknowledge my debt of obligation to the American Adventists, for the interest which has been excited in my mind on the delightful subject of the second glorious appearing of Jesus. Eternity only will develop the blessed results of your labors, in the reward it will secure to you.

For some years prior to meeting with any of your publications, my thoughts had been engaged on the subject of the millennial era. Not perceiving, from the state of the world, any indication of the approach of such a period as was generally looked for, my mind settled in an impression of a general profession of religion, with the general preaching of the gospel throughout the world. After re-considering the subject, however, this did not appear to harmonize with the glowing description given of the latter day glory. My mind was then led to another view: that the predictions were placed in the same po-

sition as the ordinary promises of the gospel; that is, alike conditional. This led me to the impression, that if the prophecies were to be regarded in the light of promises, the world had not fulfilled the conditions, and therefore God was not bound to their fulfilment. The conclusion which my mind drew from this was, that the day of judgment might come upon us at any day or hour. This thought, ten years ago, produced a deep impression on my mind. Under these views, my mind was set at rest for several years, until, four years since, I fell in with Fitch's pamphlet on the near approach of the Second Advent. When I read that, I was amazed. Such flashes of light darted on my mind, as passage after passage came under my investigation. When I had finished it, I reserved my belief until I had taken the advice of an intelligent friend, whom I begged to peruse the work. In a very short time, he returned with the book, equally impressed with myself. I was then exceedingly anxious to obtain further information, and as a consequence, I became ten-fold more diligent in Scripture investigation. During the whole of my investigation, I felt the most indescribable dread of imbibing wrong views. My strong feelings on this point I cannot form into ideas, so as to commit them to paper. I spent hours in prayer, that God would prevent me from getting wrong. At the same time, the more I prayed, the more my mind became established in the general views in that work, leaving out the element of time. The facts became indelibly fixed on my heart and soul. No one can imagine the eagerness of my soul to obtain information on the glorious subject of a coming Savior. I felt the full force of Paul's thought, "loving his appearing." This truth has also exerted such a sanctifying influence on my soul, as I have not felt since I first gave my heart to God. I seemed to live on the suburbs of glory. My "conversation was in heaven," and my emotions were of the most rapturous character. Ever since I met with that work, a very material change has occurred in my religious experience. It has been like a new era in my life. I am now trying to live each day with eternity in full view. It is indeed a "blessed hope."

Your paper is always a welcome visitor. My Bible is read and studied more than it ever was before. I may use the language of Ezekiel,—"Thy words were found, and I did eat them." About eighteen months since, I became acquainted with a lady of great intelligence, and remarkably inquisitive. The subject of the coming of the Savior soon became our topic of conversation, and very soon she fully imbibed the Advent views. She has repeatedly declared to me, that prior to adopting these views, she had the most distressing fears of death; but since then, they had all disappeared, and she was enabled to live more above the world. For the last few months she has been very ill, and within a few days she has passed away triumphant in faith. I had many opportunities of visiting her, and the great subject which seemed to fill her thoughts was the coming of the Savior,—the first resurrection. I shall never forget one blessed season I spent with her. The whole room seemed full of glory. Praise was the only element of our souls; the partition was then very thin between us and the glorious city of the living God. Her dust has returned to dust, and awaits the seventh trumpet's blast. My impression is strong, that the great gathering day is drawing near. May we be fully ready for it. Amen.

A. B. ENGLAND.

Ero. J. W. BONHAM writes from Bristol, under date of Oct. 1st, 1847:—

Dear Bro. Himes:—I am at present in Bristol. Have had five meetings in the "Mechanics Institute;" and notwithstanding the severe shock which the cause here has received, some of the meetings were crowded, and many were compelled to leave. I am rather unwell at present, through incessant labor. I have visited several places during the last three months. In February I attended some good meetings; and one afternoon I baptized thirteen. In Ledbury, Herefordshire, I delivered about ten lectures. Bro. Coker, of Birmingham, was present at the last two. I visited an old friend in Dorset (a minister), and preached eight times to his congregation. He has embraced the doctrine, and is now travelling with me for one month. I have not sent particulars of any meetings held of late, as my last did not appear in the "Herald."

Bro. R. W. Vanderkiste informs me that the Rev. Mr. Cumming, M. A., is lecturing in Exeter Hall, London, on Sunday evenings, to about 3000 persons, proving that we are on the eve of the judgment. Bro. Micklewood has visited Birmingham, Nottingham, and Derby. He passed through Bristol on Saturday last, but could not remain over the Sabbath. The friends have written from Scotland, to ascertain whether there is any prospect of another laborer going there. The cause in England may be raised as high, or higher, than in America, by judicious treatment. I hope you will decide to re-visit England soon.

[The letter which Bro. B. refers to did not reach us. We have desired a report of his labors and of the cause in England for publication, and we hope he will write us regularly.]

Foreign News.

TURKEY.—[Constantinople, Sept. 17.]—The exequants have now been withdrawn from all the Greek consuls in Turkey, and in a few days the consular trade will be suppressed. The Turks are decided to exact retribution for the insults and indignities to which, during the last eight months, they have been subjected by the Athenian Cabinet.

The last news from Albania gives the account of fresh successes which the Sultan's troops obtained over the rebels in that province. Rappo, the lieutenant of Dupleike, the chief of the revolt, is now a fugitive in the woods near Berat. The whole of the army of 3000 men, which he had under his orders, has been dispersed.

Great preparations are making at Hydar Pacha, a plain near Scutari, for the circumcision of the Sultan's children. Eight thousand Mussulman children are to undergo the ceremony at the same time as the young princes. Each of them will be presented with a handsome dress and a sum of £3, at the expense of the imperial treasury. The public will be transported gratis in boats from Constantinople and Galata, and tables covered with refreshments, will be open to all-comers.

MALTA. Sept. 25.—The cholera has broken out at Trebissonde, and several ports in the sea of Azoff. Tiflis was almost deserted by its inhabitants. A portion of the people betook themselves to the fields. The epidemic raged with great violence within a radius of about one hundred miles around that city.

From official reports, it appears that the cholera is spreading more and more in the inner governments of Russia. It travels in two distinct lines. Following the course of the Volga, it approaches the northern provinces, and has already penetrated to the furthest part. The other course is from the Caucasian provinces, north-westward; there it has already penetrated as far as Kursk. A Russian vessel, which was in quarantine, seized in Kertsch, conveyed the cholera to St. Petersburg. The rapid speed of the fearful pestilence excites the greatest alarm among all classes. It is asserted that it has crossed the Dnieper, and is committing fearful ravages among the population. The government has granted to the fisheries on the coast of Archangel the privilege of importing from Norway the quantity of salt requisite for carrying on the herring fishery, duty free. This is an immense boon to the poor people of the coast, who use large quantities of salt, and most of whom are engaged in the fishing trade.

The "Courrier Francais" has the following:—"The Emperor of Russia has lately published a ukase, which involves one of the greatest questions of international law. It has for its object to suspend the exercise of the right of fishing along the coasts of the Black Sea, Anapa, as far as Batoumi, in order to prevent assistance from being afforded to the population of the Caucasus. This interdiction, according to a circular addressed to the foreign consuls and agents, is to apply to all nations. The Czar, by this measure, appears to arrogate to himself the exclusive property of the Black Sea, for otherwise he would have the right of surveillance over the coasts of Mongrelia, Abaschia, and the other provinces of that part of his states, but he would not possess any right to interdict all nations from an occupation which they have exercised from time immemorial. The ukase in question, therefore, moots a point which demands to be seriously examined into."

ITALY.—A letter from Rome, 25th ult., in the Semaphore of Marseilles, says:—"All is perfectly tranquil here and in the provinces, and the arming of the National Guard is being proceeded with most actively and zealously. The communes undertake, at their own expense, the purchase of arms, and each person contributes a musket, or sabre, or cloth, as he can best afford it. There is, in fact, great emulation."

The same journal, under date of Naples, Sept. 25th, says:—"Do not believe in the rumors which are circulated relative to Naples. Matters are calm there, and the disturbances are dying away in Calabria. The government has the upper hand, and the inhabitants take no part in the insurrectional movements which are excited. Sufficient troops have been sent to Calabria and Sicily to put down these partial movements, and to prevent any further risings."

But other accounts have it, that in Calabria affairs are very threatening. At Messina, where disturbances had taken place, the Neapolitan troops quelled the movement, and, instituting courts martial on the spot, shot twenty-five young men, belonging to all classes of society.

GREECE.—M. Coletti, the Prime Minister of Greece, died at Athens on the morning of the 12th ult., after a painful illness of about a fortnight's duration. His death has caused great excitement throughout Greece, and the French and English ambassadors were both intriguing for the appointment of his successor. Charakis, Minister of Public Instruction, had been charged with the Foreign Affairs.

A partial insurrection had broken out in Acarnania. The rebel chief Griziotis had not died of his wounds, but reached the island of Chio in safety, where he was well received by the Turkish authorities. The revolt of Col. Pharmaki had been energetically repressed, and that chief had fled into the mountains, with only thirteen of the one hundred and fifty men who had joined his standard. Gen. Grivas was still at Preveza, recruiting partisans for another expedition into Greece. His force was said to amount to at least 500 men.

The New York "Observer."

THE MILLERITES IN NEW YORK (1).—This disappointed sect has had a tent meeting recently in this city. We did not know that it was in progress until after it was over, though we should judge from the accounts of it in the "Advent Herald," that it had produced a powerful sensation in the city, surpassing even the Circus, or the exhibition of Tom Thumb. (2.) That paper says:—

"The attendance was good throughout. Bro. Litch, Needham, Hutchinson, Whiting, and Himes were in attendance. The latter preached most of the evenings, when the audiences were the largest, and throughout the last Sabbath, which was truly 'the great day of the feast.' We did not 'lengthen our cords and strengthen our stakes,' but we had to raise the curtain, and let the people spread out about the tent."

"Our brethren feel greatly stirred up; and many feel that they have been asleep. If this meeting is an index to the whole campaign, it has introduced a new era into our history. The visions of Daniel and John are like wine—much improved by age. We did not have any social exercises in the tent, which, under God, we doubt not, was one reason of the good order which prevailed, and which was noticed by strangers."

The "brethren feel greatly stirred up," but they had no social exercises in the tent, and this contributed to good order. It does not appear to what social exercises these people are accustomed, which tend to disorder in their public assemblies. (3.) It was prudent to dispense with them in this vicinity. The same paper continues:—

"It was really delightfully amusing to see the rich and gaily dressed ladies and gentlemen of this city, who probably had been accustomed to tread on the finest carpets, and sit on velvet cushions, thronging the tent, and curiously taking their seats on rough planks, without any support to their backs, and sitting with perfect patience for two hours to hear that which, till then, they had supposed to be the consummation of folly. I hope it may result in a preparation of some of them to walk on golden side-walks, and worship in the great tent 'which God will pitch, and not man.'"

The editors of the "Evangelist," "looked in" (4) during the meeting, and brought out a report on this wise:—

"We found there a large and beautiful tent, about one hundred feet in circumference, and an audience of about one hundred and fifty were seated upon rough planks, placed upon blocks of wood, for benches. The audience was composed of very humble, uneducated, and serious looking people. It was a very peculiar gathering. They all appeared like the children of sorrow; as persons who had found their lot in life so hard, that it was a great solace to them to think that the world was soon to come to an end."

Bro. Himes, in his sermon, said:—

"Millerism is not dead; poor Father Miller has made many mistakes, (5) and so have other people. Millerism has been growing downward, taking root and gaining strength."

We doubt about its "gaining strength," but it is plainly "growing downwards," small by degrees, and beautifully less.

1. "Millerites." While the "Tribune," and every other respectable secular print, call us by our proper name, "Adventists," we regret that the "Observer" should so demean itself, as to use a term, to designate a respectable body of Christians, which it knows has been attached to them in derision, and which they do not recognize.

2. Never having visited either of these exhibitions, we cannot speak advisedly of their claims upon the attention of the people. However, this much we can concede: to judge by the manner in which the worship of God is thus placed side by side with the exhibitions of the circus and Tom Thumb, we should think that the latter were calculated to produce a more "powerful sensation" in the mind of the editor of the "Observer," than the former.

3. By "social exercises," we mean such as the Congregational, Presbyterian, and Methodist conference and prayer-meetings. Placed as we were in the midst of mixed and crowded audiences, we could not have interested them, and therefore refrained from those exercises, which are observed throughout the land by those bodies we have named. All in attendance were interested in the arrangements, and the best of order prevailed. The insinuation about "exercises" that "tend to disorder," &c., and the remark, that we found it "prudent to dispense with them," manifest a spirit which we have no desire to imitate.

4. The editor of the "Evangelist" "looked in," and found, first, a tent 100 feet in circumference! It is 235 feet! Second. He found about one hundred and fifty persons! Excepting the first day, the audiences in the afternoon and evening, numbered from 700 to 1500! Third. "Children of sorrow," "hard lot in this life," &c. &c. We have before shown, that most of the audiences were composed of those who had no sympathy with our views. But we will make allowance for those who claim credit for a vivid "imagination." A correspondent of the Pittsburgh "Christian Advocate" writes from New York, that of those he saw there,

"A large number must have been, like ours—mere spectators; the enormous mustaches, formidable whippers, and slender canes of a portion, denoted them to be 'genuine loafers'; the quizzical countenance of others seemed indicative of their being almost anything rather than 'believers'; others were constantly going and coming; so that the number of 'true believers' must have been very small."

It may be said of our opponents, as it was of those of our Master, "but their witness agreed not together."

5. "Poor Father Miller had made many mistakes," &c. This is not true. We showed that Usher, Prideaux, Hales, and others, (on whose chronological data Mr. Miller relied,) had made the mistakes. And that if Mr. M. had erred, it was because he relied with too much confidence on standard chronologers.

Course of Lectures in Boston.

BRO. I. E. JONES, of New York, will, (by the permission of our heavenly Father,) give a course of lectures in Central Hall, 9 Milk-street, commencing Sunday, Nov. 7, and continue every evening during the week, and three times on the following Sabbath.

We shall be happy to see brethren from the vicinity, and strangers who have never heard on this question. Bro. Jones will give a lucid and full illustration of the fundamental principles of the Advent faith and hope.

Our absence from Boston for the most of the time since we engaged in the Advent cause, has given great advantage both to unfaithful and designing men, to make havoc in our faithful and happy flock. We have had cases of ministerial delinquency, which divided the cause, and well nigh ruined us altogether. But the faithful among us have maintained the cause, though at great sacrifice. We have suffered of late more than at any time past. There seems to have been no stone left unturned, first, to destroy our reputation, and by this means the church that look to us in their trial for aid. But the Lord is with us, and never did we enjoy greater peace and blessedness than now. Our meetings are free and spiritual, and are conducted in the same manner that they have always been. We have no creed but the blessed Bible. No restriction of Christian liberty. All our Advent lecturers are received with the same cordiality as in time past; and when they come into the city, we shall be as happy to welcome them to our meetings, and our homes, as at any former time.

Though we have been severely tried by false brethren in the ministry and membership, we trust that God who has sustained us thus far, will do so to the end. We desire the prayers of our brethren all abroad, that God may pour out his Spirit upon us, and bless us in the effort we are about to make to revive his holy cause in this city.

Bro. G. Henley.

We received a notice, a few weeks since, from Bro. D. Campbell, in reference to Bro. Henley. We hesitated about publishing it, for a time, not being willing to give publicity to any statement, affecting the character of a brother, without the most undoubted evidence of its correctness. We are sorry that that notice was given. We now insert the article below, which we hope will be satisfactory to all parties. Heretofore, in cases of exposure, we have had positive proof of their truth. And hereafter, we shall, in all cases, require the formal sanction of a council, or church, before publishing a notice of this character. In case, therefore, the brethren anywhere should be imposed on by any person, let them first take those steps imposed by the great Head of the church; and if these fail to arrest the offender, and he still persist in distracting the church, or otherwise disgracing the cause of God, let him be as a "heathen man and a publican." And if he travel to other parts, and impose on others, let him be published, as a caution to those who have or may be deceived by him. We owe it to the community to expose all such.

DEAR BRO. HINES.—It was grievous to us to see in the "Advent Herald" of Oct. 24, a notice from Daniel Campbell, saying that Bro. George Henley was unworthy of Christian fellowship. We wish to counteract the tendency which his statement would have, by saying, that we are well acquainted with Daniel Campbell and George Henley, and we say that the latter is a worthy brother, and is well received by the brethren wherever he is known; and we hope that Bro. Campbell will manifest a better spirit than he does at present, by striving to make peace among the brethren, and not doing as he is now doing,—sundering strife among them; he will be as now doing, and we will esteem him worthy of Christian fellowship. We fear that Bro. C. has published Bro. H. under the influence of a wrong spirit. And as to anything that Bro. C. has against Bro. H., it was brought before the church on the 14th of September last; and after a fair investigation, Bro. H. was acquitted of every charge brought against him by Bro. C., both being present at the same time. By this decision

of the church, Bro. Henley's character stands good, and we receive him as a worthy minister of the word. It will be observed, that Bro. Campbell published Bro. Henley in the "Herald" after the decision of the church, as above mentioned, which he should not have done.

We, the undersigned, hope you will have the kindness to publish the above immediately, in justice to Bro. Henley and the cause. In behalf of the cause.

JAMES SKINNER, ADAM BOWSER, HENRY ORR, WM. STEEL, CHAS. CONANT, LOR. ALDRICH, REUB. P. GRANT, SANL. DANIELS, D. HOGARTH, GEORGE HOGARTH.

[We have sent the above to other papers, as requested.—ED. HER.]

BRO. J. G. BENNETT.—We have received several communications in relation to the course and position of this brother, with a strong request for their publication. We think that Bro. B., and others concerned, should immediately meet, and first observe the gospel rule in regard to the matters of which these communications treat. We will cheerfully publish the decision of a mutual council, which shall sit upon the case.

"A Descriptive and Historical Account of Hydraulic and other Machines for Raising Water, Ancient and Modern; with Observations on Various Subjects connected with the Mechanic Arts: including the Progressive Development of the Steam Engine: Descriptions of every variety of Bellows, Piston, and Rotary Pumps, Fire Engines, Water Rams, Pressure Engines, Air Machines, Eolipies, &c. Remarks on Ancient Wells, Air Beds, Cog-wheels, Blowpipes, Bellows of various people, Magic Goblets, Steam Idols, and other Machinery of Ancient Temples. To which are added Experiments on Blowing and Spouting Tubes, and other Original Devices—Nature's Modes and Machinery for Raising Water. Historical Notices respecting Siphons, Fountains, Water Organs, Clepsydre, Pipes, Valves, Cocks, &c. In Five Books. Illustrated by nearly Three Hundred Engravings. Second Edition, Revised and Corrected; to which is added a Supplement. By Thomas Ewbank."

The above is the title of a book, the commencement of which (a pamphlet of 60 pages) has been sent us from Redding & Co., 8 State-street, where it is for sale. Price, 25 cts. per No. The specimen is very neatly executed; discusses a very important and interesting subject, and, from the part we have seen, we should judge that it is calculated to present many original and useful thoughts, in a scientific and interesting manner.

ENGLISH AGENT for the "Advent Herald," and other Advent publications, for Great Britain and the continent.—We have appointed Bro. J. W. BONHAM agent to receive subscriptions for the American "Advent Herald," whose receipt will be valid. Post-office orders, or money, can be sent to Mr. J. W. Bonham, care of J. L. Winwin, 31 Bucklersbury, London; till further notice. J. V. HINES.

BUSINESS NOTES.

L. Wiswell—F. R. Wilkins has paid to end of v 14. Wm. Biddle—Thank you. We have made the correction, so that instead of v 19, it stands again v 14. S. Bullard—There is \$2 due. A. H. Brick—The price you name for the boards, &c., was received.

1. Bliss, \$1 for v 14. You were credited \$1 in July to end of v 13.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

"ANALYSIS OF GEOGRAPHY," for the use of Schools, Academies, &c. By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, 62 1-2 cents, or \$5 per dozen.

The original features of this system comprise the following peculiarities:—

1. It is a system of Geography expressly adapted to instruction from outline maps:—being accompanied by large maps, to which the book is a key.

2. The learner has a direct road to the location of each object on the map, which obviates the loss of time necessarily spent in searching other maps.

3. The names of objects on the maps are learned on the same principle that a child learns the letters of the alphabet; so that none who can read, are too young to study the maps.

4. Only one class of objects is presented at a time; so that the learner is not confused by several distinct and dissimilar subjects in the same lesson, before becoming familiar with the science in its several parts.

5. The objects on the maps are indicated by letters and figures, referring to a catalogue of names; so that the maps are plain, and do not confuse the young learner by a multiplicity of lines and names.

6. Physical Geography, and political, are illustrated by separate maps, so that the learner may easily distinguish them.

7. The learner, instead of searching the maps to find the objects denoted by given names, is first presented with the object, and then learns its name.

8. Learners can use their maps during the recitation, and yet can derive no advantage from such use, unless the lesson is previously learned.

9. Descriptive Geography is arranged in a tabulated form, under a uniform series of topics, so that the learner may compare and contrast each country with all others, respecting each topic.

10. The several subjects are arranged analytically, according to their natural inductive order,—the several features of land and water contrasting with each other.

Some have been so bound that they can be sent by mail to any part of the Union, for 12 1-2 cts postage.

Receipts for the Week ending Oct. 28.

37. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

H. B. Gilbert, 339; E. Ford, v 14; Mrs. P. Maltby, v 14; A. Wright, 364; L. L. Knowles, 364; T. H. Herwick, 364; Wm. Steel, 371; Mrs. Savage, 371; R. H. Bird, v 14; M. Cheney, v 14; V. Streeter, v 14; J. Fairbanks, v 14; E. Buckling, v 14; M. Boyden, 368; C. Newcomer, v 14; C. Story, 360; E. Sprague, v 14; Mrs. P. Sprague, v 14; S. R. Fox, 347; R. T. Rust, v 14; S. Myrick, 365; L. Woodworth, v 14—each \$1.—S. Armstrong, 269; Bro. McGinley, on acct; L. H. Blackman, v 15; L. Curtis, 370; J. Sopers, v 14—each \$2.—T. Hall, v 12—\$1 50 due; S. D. (Mrs. C.) Silliman, 417; E. Emery, v 14—each \$3.—T. Smith, on acct—\$5.

RECEIPTS FOR "CHILDREN'S HERALD."

B. D. Hill; J. Clotkey; F. Parker—each 25 cts.—L. Wade—50 cts.